

THE
LADIES
LIBRARY.

Thomas Hornaunt

VOLUME *the* SECOND.

WRITTEN *by a* LADY.

Published by

Sir RICHARD STEELE.

The SIXTH EDITION.

LONDON:

Printed for J. and R. TONSON and
S. DRAPER in the *Strand*.

MDCCLI.





T O
Mrs. *B O V E R*.

M A D A M,

IT is an undisputed Privilege Writers are possessed of, to produce Examples to the Precept they would enforce from the living Characters of their Cotemporaries,

A 3

ries,

DEDICATION.

ries, You cannot therefore expect for ever to be doing laudable Things, and for ever to escape Applause. It is in vain, you find, that you have always concealed greater Excellencies, than others industriously present to View ; for the World will know that your Beauty, though in the highest Degree of Dignity and Sweetness, is but a faint Image of the Spirit which inhabits the amiable Form which Heaven has bestowed on you. It is observed by all who know you, that though you have an Aspect and Mien, which draw the Attention and Expectation of
all

DEDICATION.

all who Converse with You, and a Wit and good Sense which surmount the great Conceptions Your Person raises in Your Beholders, those Perfections are enjoyed by you, like Gifts of common Acceptation; that lovely and affable Air expresses only the Humility of a great and generous Heart; and the most shining Accomplishments, used by others to attract vulgar Admiration, are Serviceable to You only, as they adorn Piety and Charity.

Though Your Person and Fortune equally raise the Admiration and Ambition of our whole Sex,
to

DEDICATION.

to move Your Attention to their Importunities, your equal Spirit entertains itself with Ideas of a very different Kind, and is solicitous to search for Imperfections, where it were the utmost Injustice for any other to imagine any, and Applauses only awaken You to an Inquisition for Errors.

It is with this Turn of Mind, that, instead of Assemblies and Conversations, Books and Solitude have been your Choice, and You have gone on in the Study of what You should be, rather than attended to the Celebration of what you are. Thus, with the Charms of the Fairest of Your
own

DEDICATION.

own Sex, and Knowledge not inferior to the more Learned of Ours, a Closet, a Bower, or some beautiful Scene of rural Nature, has constantly robbed the World of a Lady's Appearance, who never was beheld but with Gladness to her Visitants, nor ever admired but with Pain to Herself.

But a constant Distribution of large Charities, a Search for Objects of new Bounty, and a skillful Choice of modest Merit, or suffering Virtue, touch the Souls of those who Partake Your Goodness too deeply to be born without inquiring for, and celebrating their Benefactress: I should be
loth

DEDICATION.

loth to offend your Tenderneſs in this Particular, but I know, when I ſay this, the Fatherleſs and the Widow, the neglected Man of Merit, the Wretch on the ſick Bed, in a word, the Diſtreſſed under all Forms, will from this Hint learn to Trace the kind Hand which has ſo often, as from Heaven, conveyed to them what they have aſked in the Anguiſh of Soul, when none could hear, but He who has bleſſed you with ſo ample a Fortune, and given you a Soul to employ it in His Service.

If much more than what is here intimated be not the plain Truth,

DEDICATION.

Truth, it is impossible to come at what is so, since one can find none who speak of you, who are not in Love with your Person, or indebted to your Fortune. I wish you, as the Completion of Human Happiness, a long Continuance in being what you are; and am,

MADAM,

Your most Obedient, and

most humble Servant,

RICHARD STEELE.

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THE



T H E
LADIES Library.

The DAUGHTER.



HAVING in the First Volume treated of the several Vices that are apt to corrupt Life in general, but always with a particular View to the softer Sex, I shall now address myself to them in the several Relations of *Daughter, Wife, Mother, Widow, and Mistress*; and inquire a little into the Extent and Exercise of their relative *Duties*, as such: Beginning with that of Children to their Parents.

To our Parents we in the first Place owe *Reverence and Respect*. We must behave ourselves towards them with all *Humility* and *Obedience*; and must not, upon any Pretence of *Infirmity* in them, despise or contemn them; either in outward behaviour, or so much as inwardly in our Hearts. If indeed they have *Infirmities*, it must be our Business to cover and conceal them, as *Shem* and *Japhet*, who cover'd their Father's *Nakedness*, while the accurs'd *Cham* disclosed it. This must be done in such a manner as even themselves might not behold it. We are, as much as may be, to keep ourselves from looking on those *Nakednesses* of our *Parents*, which

may tempt us to think Irreverently of them. This is very contrary to the Practice of too many Children, who do not only publish and deride the *Infirmities* of their *Parents*, but pretend they have those *Infirmities* which they have not. There is commonly such a Pride and Headiness in Youth, that they cannot bear Submission to the Counsels and Directions of their Elders, and therefore to shake them off, are willing to have them pass for the Effects of *Dotage*, when they are indeed the Fruits of Sobriety and Experience. *Hearken to thy Father that begat thee*, says the wise Man, *and despise not thy Mother when she is old*. But the Youth of our Age set up for Wisdom the quite contrary way, and think that by despising and ridiculing their Parents, they shall acquire the Reputation of *Wits*. If such will not practise Solomon's Exhortations, let them remember his Threats. *The Eye that mocketh his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pluck it out, and the young Eagles shall eat it*.

Love is another Duty which we owe our *Parents*: We are to be heartily desirous of all manner of Good to them, and to abhor to do any thing that may grieve or disquiet them. This will appear by common *Gratitude*, when 'tis remember'd what our Parents have done for Us, how they were not only the Instruments of bringing us into the World, but also of Sustaining and Supporting us after. Certainly they that rightly weigh the Cares and Fears that go to the bringing up of a Child, will judge the Love of that Child to be but a tolerable Return for them. This Love is to be exprest in all kindness of Behaviour. We must gladly and readily do those things which may bring Joy and Comfort to them. And since the Debt a Child owes a *Parent* is so great, that he can never hope himself to discharge it, he is therefore to call on God by Prayer, and to beg of him that he will reward all the Good his Parents have done for him, by multiplying his Blessings upon them. What shall we then say to those Children, who instead of calling on Heaven for Blessings

Blessings on their Parents, ransack Hell for Curses on them, and pour out the blackest Execrations against them? This is so horrid a thing, that one would think there needed no Persuasive against it; because none could be so vile as to fall into it. But we see God himself, who best knows Mens Hearts, saw it possible, and therefore laid the heaviest Punishment upon it. *He that curseth his Father or Mother, let him die the Death.* And alas! our daily Experience tells us, that this cursing of Parents is not only possible, but common. How many Children are there, that either thro' Impatience of the Government, or Greediness of the Possessions of their Parents, have wish'd their Deaths? Let those that do it remember, how fairly and plausibly they carry it before Men, there is one who sees those secret Wishes of their Hearts, and in his Sight they assuredly pass for those hainous Offenders, Cursers of their Parents, whose Punishment it is to *die the Death.* Let them consider, that God hath as well the Power of Punishing as of Seeing, and therefore since he has pronounced *Death* to be the Reward of that Sin, 'tis not unreasonable to expect he may himself inflict it: That they who watch for the *Death* of their Parents, may untimely meet their own. Whereas to those that *Honour* their Father and their Mother, is promis'd the Blessing of *Long Life.*

Another Duty we owe to Parents is *Obedience.* This is not only injoin'd us by the Fifth Commandment, but expressly in other Places of the Scripture. *Children, obey your Parents in the Lord.* We owe them *Obedience* in all things, unless where their Commands are contrary to the Commands of God, in which Case our Duty to God must be preferr'd. If any Parent shall be so wicked as to require his Child to *Steal*, or *Lye*, or to do any unlawful thing the Child then offends not against his Duty, if he disobeys that Command. On the contrary, he must disobey, or else he offends against a higher Duty, that which he owes to God his Heavenly Father. However when 'tis thus necessary to refuse *Obedience*, it should be done in

such a modest respectful manner, that it may appear 'tis Conscience only, and not Stubbornness, which moves him to it. But when the Commands are lawful, that is, when the thing commanded is either *Good* or not *Evil*, there, the *Child* is bound to obey, be the Command, in a Weightier or Lighter matter. How little this Duty is regarded, is too manifest every where in the World, where Parents generally have their Children no longer under Command, than they are under the *Rod*. When they are once grown up, they think themselves free from all manner of *Obedience* to them, or if some continue to pay it, yet let the Motive of it be examin'd, and it will in too many be found to be worldly *Prudence*. They fear to displease their Parents, not for fear of displeasing God, but lest they should shorten their Hand towards them, and they should lose somewhat by it. How few are there that *Obey* purely because *Obedience* is a *Duty*? How few that are as much afraid of the Curse of *Disobedience*, as of the Misfortune of *Disinheritance*.

Children never more highly disobey their *Parents* than in marrying against their Consent. They are so much the *Goods*, the Possessions of their *Fathers* and *Mothers*, that they cannot without a kind of *Theft*, give away themselves. They must have the Allowance of those that have the Right in them, and therefore we see under the *Mosaical* Law, the *Maid* that had made any *Vow*, was not suffer'd to perform it, unless she had the *Parents* Consent, whose Right was thought of force enough to cancel and make void the Obligation even of a *Vow*; which ought to be so much consider'd by us, as to keep us from making any such, by which that Right is infring'd.

Another Duty to *Parents* is to assist them in all their Wants, of what kind soever, whether Weakness and Sickness of Body, Decay of Understanding, or *Poverty* and *Lowness* in Estate: In all these the Child is bound according to his Ability, to relieve and assist them. For the two former, Weakness of Body and Infirmary of Mind, none can doubt of the Duty, when they remember

ber how every *Child* did in his Infancy receive the very same Benefit from their *Parents*. The *Child* had then no Strength to support, no understanding to guide itself, the Care of the *Parents* was fain to supply both these to it; and therefore, in common *Gratitude*, whenever either of these becomes the *Parents* Case, as sometimes by great Age or some Accident both do, the *Child* is to perform the same Offices back again to them. As to that of relieving their *Poverty*, there is the very same Obligation to that with the former: It being but an Act of Justice to sustain your *Parents*, as your *Parents* sustain'd you. Besides, *Christ* teaches us that this is contain'd within the Precept of *Honouring our Parents*; for when he accuses the Pharisees of rejecting the *Commandment* of God, to cleave to their own Tradition, he instances in this Particular concerning the *relieving* of *Parents*, where 'tis manifest, that this is a Part of the Duty injoin'd by the Fifth *Commandment*: As may be seen at large in the *Seventh* Chapter of *St. Mark*.

How then shall those answer it, who deny Relief to their poor *Parents*? who cannot part with their own Excesses and Superfluities, which are indeed their own Sins, to satisfy the Necessities of those to whom they owe their Being? Some are so very wicked, that out of *Pride*, they scorn to own their *Parents* in their *Poverty*. Themselves being advanced to Dignity and Wealth, they often think it a Disparagement to them to look on their *Parents* in their low Condition, it being, as they think, the betraying to the World the Meanness of their *Birth*; and thus the poor Parent fares the worse for the *Prosperity* of the *Child*. This is such a *Pride* and Unnaturalness together, as will surely find a sharp Vengeance from God, it being a *double Sin*, and *double*, without Repentance, will be the *Punishment*.

No Unkindness, no Fault of the *Parents*, can acquit the *Child* of this Duty; tho' the *Gratitude* due to a kind *Parent* be a very forcible Motive to make the *Child* pay it, yet that is not the only nor chiefest Ground of it,

which is laid in the Command of God, who requires us thus to *Honour our Parents*; and therefore, tho' we should suppose a *Parent* so Unnatural as never to have done any thing to oblige the *Child*, which can hardly be imagin'd, yet still the Command of God continues in force; and if no *Tye of Gratitude* should lie upon us, we are bound still to obey it.

There is all the Reason in the World, that while *Children* want Understanding to direct their Choice and Will, they should have no other Will but that of their *Parents*, and therefore should obey while they do not understand. Even *Children* themselves see this, as soon as in the least degree they come to Reason: They see that if they had been left to themselves, they had, in many Cases, come to Mischief; and that it was therefore fit they should obey their Parents Orders and Commands. People somewhat older see as much Necessity that they should do so too, and they themselves will see as much, when they have out-grown their childish Fancies; they will see, that their Parents Wisdom, Experience, and Capacity, were much greater than their own, and that they were for that Reason fitter to Rule and Guide them. I believe there are few People in the World that have, while young, disputed and repin'd at the Commands of their *Parents*, who have not afterwards chang'd their Minds, and found they were truly wiser, better, and more reasonable to be comply'd with than their own *Wills* and *Humours*, tho' for the present they thought otherwise. It is more likely that having liv'd longer, stood higher, and observ'd Things better, they should be most in the right, and give the best Advice. The *Parents* must needs discern what is more fit and proper for their *Children*; and tho' they may be now and then mistaken, yet it is always safest to follow their Instructions and Commands. When Children obey their Parents, if they afterwards happen to miscarry, yet they have this to comfort them, that they miscarry'd in their *Duty*, that they took the wisest Counsel, such as all
good

good People approve ; and every one is more ready to pity and help such under their Misfortunes, than such as fell into the like thro' *Stubbornness*, *Self-Conceit*, and *Disobedience*. As there is all the Presumption in the World on the Side of the *Parents*, that their Advice and Commands are the wisest and most reasonable, so there is also all the Certainty of the good Intention and Design that can be : Who should intend the Benefit of the *Children* so much as the *Parents*, who seem to live for no other End than to do them Good ? They have no other Aim than their Advantage ; all their Care and Study, all their Thoughts are fix'd on them ; they suffer a thousand Inconveniences for their Sake, and choose to live sometimes penuriously, that their Children may live at *Ease* and *Pleasure* ; and who should suspect the Counsels and Commands of such, of want of Love and Kindness ? There is nothing more proper to persuade, than an Opinion that they do it out of Love, and design our Good by it. Now no one can possibly be so assur'd of the Kindness and Good-will, of any one besides, as of his Parents, and therefore the Command of no one ought to be entertain'd with a better Opinion than that of Parents ; this would help to forward our *Obedience* to them, were it well consider'd. Young People should reflect a little, that these Counsels and Commands come from those that have liv'd a great deal longer than they have, that have made Remarks, and had Experience ; they have had Parents themselves, and either follow'd their Advice, or repented of not doing it. The *Duties* injoin'd are perhaps unacceptable to me ; they are such as I should not choose, such as I do not like ; but I have often found myself mistaken, and I have no reason to think myself wiser than they who persuade me otherwise than I am inclin'd. I am but of Yesterday, and know little ; I have no Experience ; and sure these *Parents* have not liv'd so long for nothing. *Old Age* has something in it Good. *Wisdom* and *Knowledge* most commonly attend it, and qualify them to be Counsellors.

Further, there is no body so likely to wish me as well as they: There is no body has done so much for me, no body grieves at my Miscarriages like them, or studies with that Concern and Care to prevent them: Other People, as it comes in their way, give me good Counsel, and say the same Things in effect that *Parents* do: They warn me of the same Dangers, and exhort me to the same *Duties*: but I can plainly perceive there is a great deal of difference between the Mind and Concern with which *Parents* speak, and those of other People, though good Friends: They speak with a lively Sense and Feeling, with Force and Affection, in great Earnest, and from the bottom of the Heart, as if they were to endure the *Evils* they warn us to avoid, and share with us the Miseries we shall undergo, if we follow not their Counsels. They seem to be exceedingly *interested* in our Behalf, and yet 'tis evident they can make no manner of Advantage of our complying with them: They can get nothing by us but Content and Satisfaction. All they have already is ours in Design, and all they are getting still, and desire to get, is for us; wherefore we can suspect them of no Design upon us, and all these Things shew us most evidently, that what they say to us, and the Commands they lay upon us, proceed from the truest, most sincere and disinterested Affection. They are Afflicted when we are Unhappy; let them be never so *Wise*, or *Rich*, or *Honourable*, our *Folly*, *Sin*, and *Disobedience* will make them Miserable; tho' they lose by it neither Understanding, Wealth, nor Places, yet such is their Concern for us, that in all these Things they are not Happy, unless we will consent to make them so, by being *Dutiful* and *Obedient*, and taking good and virtuous Courses. On the other Side, let us be never so *Wise*, or *Rich*, or *Honourable*, all that our *Parents* get by it is *Pleasure* and *Content*; for which, instead of taking ought away, they lift up their Hands and Hearts to God, and bless us; and can I think the Counsels and Commands of such People are not the best

best they can give me, the most kindly intended, and fitted for my Practice and Compliance ?

Tho' the Commands of *Parents* do often cross the *Childrens* Desires, and hinder them from pursuing their Pleasures, yet it is not because their *Parents* envy them their *Pleasures*, or deny them Satisfaction ; but because the Prosecution of their Desires, in the forbidden Instances, is criminal, and would be hurtful to them, tho' perhaps they see it not. They never command them to do any thing, but the doing of it tends to the *Childrens* Advantage ; nor ever forbid any thing but what is hurtful in itself and Consequences ; and therefore tho' the *Children* see nothing but *Pleasure* in what they propose, yet the *Parent* stands higher and sees there is also *Sin* or *Danger* near it, and how it will operate at a distance, and what Fruits it will produce. And as they remember their *Parents* to have hinder'd them, when they were younger, from eating several Meats, or drinking several Drinks, and doing several Things which they then lik'd or desir'd to have, and griev'd and repin'd at the Refusal, which yet they are now satisfy'd proceeded from no Unkindness, but turn'd, as it was intended, to their Benefit : So might they learn to conclude, that the commanding them Things for the present uneasy, and forbidding them Things for the present sweet and desirable may be full as reasonable and fit to be comply'd withal ; and that when a little Time is over-past, and the Season of *Pleasure* somewhat spent, they will be equally satisfy'd with the Care and Wisdom of their *Parents*. And this young People would do well to improve ; they are capable of considering, and they ought to do it. Let them inquire of all their Acquaintance that are grown up, and older than themselves, and the older still the better, and see how many of these there are that will tell them, It is better, wiser and safer to follow their own *Humours* than the *Advice* of their *Parents*, and how many upon Experience have succeeded in disobeying their Commands ; how many there are that are not griev'd at

their *Disobedience*, and do not wish most earnestly they had comply'd with what was advis'd or requir'd of them. And when they find that all the World agree, that notwithstanding their present Desires, and the Uneasiness of complying with the Commands of *Parents*, yet it is better so to do; that they who have obey'd, are very much satisfy'd, and they who have not, are griev'd and troubled, and wish they had: They will see they ought to conclude, that however unacceptable some Commands of *Parents*, may for the present be, yet it is better to yield to them, than to indulge their own Humours; and that the united Wisdom and Experience of the whole World is a safer bottom to proceed upon, than any present Longing.

For these Reasons *Children*, should themselves, when in time they come to be *Parents*, exact, require, and find Obedience at their *Childrens* Hands; this every one expects; this all are naturally led to. Where is the Parent that does not think it reasonable his Children shou'd obey him, even against their Inclinations, and shou'd not prefer his Wisdom and Experience to their own Will or Understanding, and trust to his Affection, Love and Favour, rather than pursue their own Humours? Upon the same Grounds that any one expects *Obedience* from his *Children*, he knows he ought to pay it his *Parents*. Now Children and young People observing, as they easily may, that *Parents* universally exact *Obedience* at their *Childrens* Hands, may very well conclude that they shall do so too, whenever they come to be *Parents*; and that there must certainly be good Reason in a Practice, which all the different Nations in the World agree and centre in. If they can imagine that all the World cou'd not agree in any thing, that was not reasonable and just, and yet agree in requiring *Children* to obey their *Parents*, they will quickly see that it is just and reasonable for *Children* to obey their *Parents*; for the *Parents* cou'd not reasonably require it, if it were not reasonable the *Children* shou'd give it.

To shew how fit it is to comply with and obey our *Parents*, God calls himself, throughout the Holy Scriptures, our *Father*, and from that Title and Relation calls for our *Obedience*; and therefore stubborn, headstrong, disobedient, and rebellious *Children* ought to think upon these things; to consider all the Ties and Obligations they have to be *Obedient* to their *Parents*; the Reasonableness, the Pleasure, the Security of being so, the Approbation of all good People, and the Blessing of God that goes along with it; and on the other hand, the Grief and Trouble of Mind, the Sorrow and Repentance at home, the Shame and Infamy from abroad, and the Displeasure of Almighty God, that attend and follow *Disobedience to Parents*.

But because there are a great many Cases, in which the Children plead *Exemption* from this *Rule*, in which they do not actually obey their Parents Commands, and yet defend themselves as no Transgressors of this Law: it may be of some use to see in what Particulars they are oblig'd to obey without Reserve, and in what they are at Liberty; that the *Duty of Children*, and the just *Authority of Parents*, may be both of them secur'd.

It has been observ'd, that in the great Affair of *Marriage*, a strict Obedience to the Will of *Parents* is requir'd. Indeed it is not expressly said in *Scripture*, that *Children* should not marry without the Consent, or against the Will of their *Parents*, but it is expressly said, that they shall *honour and obey them*; and it will be hard to reconcile Marrying against Consent, with *honouring* the *Parents*, or Marrying against Command, with *Obeying* them; and generally speaking, the Instances and Examples of *Marriages* in *Scripture*, are such as shew the Parents had the Chiefest hand in making them up. The Stile was ever thus, *That such a One gave his Son or Daughter to such a One* in Marriage: wherefore the Law being given particularly to the *Jews*, and this being the general Practice amongst them, it is not unreasonable to think they held themselves bound by this Law, not to Marry against their
Parents

Parents Will or Consent. But whether oblig'd by this Law, or no, the Custom was such that it was seldom otherwise, and that not only among the *Jews*, but even among the *Greeks* and *Romans*, two of the wisest and most civiliz'd People of the World. There wou'd be no end of *Citations* to this purpose, out of their Books ; they are all full of them : and tho' there must be many *Ex-amples* to the contrary, yet there are no *Rules* or *Pre-cepts* in favour of the *Childrens* Liberty ; but when they take it, 'tis still with Blame. This Disposal of *Children* by *Parents*, is not only a Matter reasonable, fair, and approv'd by wise and good Men among them, and strengthen'd by Custom uncontroll'd and immemorial, but it pass'd into *Laws* and *Statutes*. They reckon'd there was no Marriage without the Consent of the *Parents*, and the *Children* were all accounted *Bastards*. *Christianity* for a great while made no *Alterations* in the Matter : The Civil Laws of Christian *Emperors* confirm'd the Opinion of the *Ancients*, and the Sentence of the *Church* went along with them : The *Canons*, and the Judgment of the best Writers, are all on this Side ; they still make the Consent of *Parents* essential to the *Contract*. The *Laws* of our own Nation take no notice of Consent of Parents : They trust it, I believe, to the Reason of the Thing itself, and to the *Wisdom* of all Ages, and to the Custom and Example of almost all Nations : But the *Canons* of our *Church* dare not venture that ; they positively require Consent of *Parents* ; they tell us that it is not lawful for any *Children*, unless arriv'd to the Age of 21, to make any Marriage *Contract* without the Consent of their *Parents*, or, in case they are dead, of their *Guardians* and *Governors* ; and that is one good end the *Church* proposes in publishing the *Banns* of *Matrimony*, that the *Parents* and People concern'd may know whether they think fit to agree to their *Childrens* Choice or no. And that this End may not be defeated by the *Secrecy* of *Licences*, it is requir'd, that one of the Parties should depose on *Oath*, that Consent of the *Parents* is not wanting, before
you

you can obtain the *Licence*. This Care our Church takes, tho' much in vain, which sufficiently shews her Opinion of the Matter, how far she reckons the Consent of *Parents* necessary.

It is but reasonable, however, that we should hear and consider what may in this Case be answer'd by the *Children*. *Marriage* is certainly a State and Condition on which the Happiness of Life does very much depend, more than indeed most People think on beforehand. To be confin'd to live with one perpetually, of whom we have no Liking and Esteem, must certainly be a most uneasy State. There had need be a great many good Qualities to reconcile a constant Conversation to one, even where there is some share of Kindness and Affection; but without *Love*, the very best of all good Qualities will never make a constant Conversation easy and delightful; and whence proceed those endless and innumerable domestick Miseries, that plague and utterly confound so many Families, but from want of Love and Kindness in the Wife or Husband? From whence comes their Neglect and careless Management of Affairs at Home, and their profuse and extravagant Expences abroad? In a word, it is not easy as it is not needful, to recount the *Evils* that rise abundantly from the want of Conjugal Affection only; and since this is so certain, a Man or Woman runs the most fearful Hazard that can be, who marries without this Affection in themselves, and without good Assurance of it in the other. And since it is impossible for any one to Love with another's Affections, but with their own, the *Parents* must consider this, especially how they engage their *Children* to Marry, where at least a hopeful Prospect of this *Love* does not appear, lest while they are endeavouring to make their *Children* Happy, they make them of all Creatures the most Miserable, and that irremediably so. If there be reason that Young People should be left in any thing to themselves, and to their own Liberty, it seems to be in the choice of those with whom they are to live and die,

die, with whom they are to venture being Happy or Unhappy all their Days. It is without doubt in nothing so necessary as in *Marriage*. Do you not know, says one of Old, That Marriage belongs to Us ourselves, and must be Matter of our Choice? Our Affections are our Masters, not our Servants: And you cannot by all your Power and Might, nor by your frequently reiterated Orders and Commands, cause me to Love or Hate where you shall fix. Then is Marriage like to be lastingly Happy, when both agree in loving each the other; and therefore since I am to have a Wife or Husband the Partner of my Bed, and of all the Joys and Sorrows that are likely to befall me while I live, I must seek for one that I can like, I think, for ever. I do not say that this is all as reasonable as it shou'd be, but there is Reason enough in it, to make the *Parents* very careful and considering, that they urge not their *Authority* too far in constraining their *Children* to Marry not only where there is no visible Aversion, but where there is great likelihood that there will not be a good Agreement.

I do not see what it would avail any one to object against this, the great Power given by the *Laws* of the ancient *Greeks* and *Romans* to *Parents* over their *Children*. Those *Laws* that gave them Power not only to sell their *Children* for *Slaves*, but even to put them to *Death*, did doubtless impower to dispose of them in *Marriage*, arbitrarily and without consulting the Inclinations of their *Children*. But the *Laws* of *Christians*, which free us from the *Bondage* of the *Mosaical Law*, set the Liberty of *Children* on a larger Bottom than it stood on in *Antiquity*. I see no Reason to think, that *Parents* are by Nature Masters of the Freedom and Life of the *Children*. And Nature is the main Rule of *Command* and *Obedience* in *Parents* and *Children*. Those Nations that made such severe *Laws* against *Children*, had Reasons for it, which probably cease with us; besides there is no inferring that the *Children* of other Nations, where no such *Laws* are in being, are oblig'd to the same Obedience; and therefore

fore tho' the People of other Kingdoms had so absolutely the Command of their *Children*, as to dispose of them in *Marriage* how and where they pleased; yet is not their *Example* sufficient to justify a *Parent* in doing the like, any further than the Thing is otherwise fit, among us. And it is very difficult to meet with a Case where the Thing shall be otherwise fit, when the *Child* cannot love nor like the Person whom the *Parent* would force him or her to Marry. *Children* are not ty'd to this strict *Obedience* in this single Point, only because the *Children* of the *Jews*, or *Greeks*, or *Romans* might be. And Regard is also to be had to the *Customs* of the *Country*. The *Jews*, as all the People of the *East*, speaking generally, did not suffer the *Women* to go abroad as ours do. They went to visit a Relation or near Friend, and that sparingly, and mixt not with common Company; which, with the Modesty peculiar to that Sex, deprived them of the Opportunity of disposing of themselves, so that their Parents only must or could dispose of them; and when they were once marry'd, they kept very much at Home, and saw but little strange Company. The *Greeks* and *Romans* seem to have had more Liberty, but yet not near so much as ours have: This, I take it, ought to make some little Difference; for if the *Customs* of the *Country* allow the *Women* Liberty to see and to be seen of all, both before and after Marriage, they make it somewhat more reasonable for them to choose their Partners with whom they are to live, not in Confinement, but at Liberty, that they may not afterwards dislike them, nor be betray'd by such their Liberty into new Liking, and Desires of those they can never obtain. And there is yet more Reason that the Sons of these Old People should be entirely at the disposal of their *Parents*, rather than the *Daughters*, because Marriage was not half so grievous to them: for they were allow'd more *Wives* than One. *Divorces* were cheap and easy, and they took great Liberties besides with whom they could; and therefore if they lik'd not the Condition or Person of a *Wife*, they
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either wander'd from her Bed, and took to loose Courses, which they might do, it was so common, without much Scandal or ill Fame, or else they quickly found occasion for *Divorce*; and therefore to be marry'd, tho' against their Liking and Consent, was no great Hardship, the Customs of the Nation, the Licence of the Times, gave them a world of Liberty, and this made it much more reasonable for the *Sons* to be entirely at their *Parents* Disposal than the *Daughters*.

The Case of *Christians* is quite different. They have no Liberty allow'd of any kind. *Christ* has oblig'd them to *Love* each other, and no other, even *till Death*. Each *Christian* Pair is now reduc'd to ther *Original* Standard, and are to be as *Eve* and *Adam* were to each other, *Faithful* and *Kind*, without so much as Hope of changing. This makes it to be infinitely more the Concern of *Christians*, to look they Marry none but whom they *Love*, and fully intend to *Love*, than of other People whose *Laws* and *Customs* allow'd them greater Liberties; and therefore it is not altogether fair to urge the Instances and Examples of these sort of People so often in a *Christian* Kingdom, for they might much more reasonably, because more easily, submit to the Will and Command of their *Parents*, than *Christians* in such cases of Marriage can. And when *Parents* remember that their Commands are to lay Obligations on their Children, that will last when they themselves are dead and gone, and from which they never can be freed, tho' all the Evils in the World should happen to them, they will be cautious and sparing how they lay such Commands upon them, against their Inclination and Liking. However, there will be always some difference between *Childrens* refusing, with all Submission and Respect, to comply with the Commands of their *Parents*, in Marrying such whom they are sure they do not Love; and their Marrying where they will, without the Consent, or against the Commands of their *Parents*. The *Disobedience* of the one is much more pardonable and pitiable than the
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Disobedience of the other, because it is much more in the *Childrens* power to keep themselves free from engaging their Affections, than it is to settle them where the Parents please. And to refuse to marry when commanded, is not so likely to do any Injury or Dishonour, as to marry against Command is to do both or either; and yet in excuse of such *Disobedience*, as marrying of themselves, Respect and Consideration are to be had to the Peoples Age and Condition.

The Customs of the World, and Reason, consent in giving such Persons still more Liberty, the Older they grow. They are not to be Masters of themselves while *Young*, because their Reason and Understanding are imperfect. They have not Judgment enough to consider what is *Good* or *Evil* for them. Their Passions and Affections are strong and prevalent, always looking towards Pleasure, and they have not Consideration enough to correct or check the Disorders of their Will and Desire. If these be the true Causes why they ought to be subject to the Commands of *Parents* and *Superiors*, while *Young*, it is but fit, that as these wear off, and Reason, Understanding, and Judgment succeed, their Chains would wear away, and their Restraint be less'n'd. This is generally allow'd in *Second Marriages*. The first does so emancipate and free the *Children* from the *Parents* Power, that it is not accounted *Disobedience*, when they marry the second time without Consent. Now this is not, because the *Parents* are no longer *Parents*, nor the *Children* ty'd to Dutiful *Obedience*, but because the greater Age and Reason make them fitter to consider themselves, and to look after their own Affairs. 'Tis indeed a *Maxim*, that they who are once emancipated and set free, do never return to *Servitude*, and therefore the *Children* being once freed from their *Parents* Authority by *Marriage*, come not again under their Power as to a second Marriage. But I believe, that Fulness of Age, Maturity of Judgment, Sobriety, and Steadiness of Mind and Temper, are better Reasons
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for *Childrens* Liberty, and Exemption from some Commands of their *Parents*, than their being once marry'd. For if a Minor marry *disobediently*, and be afterwards set at Liberty by his Partner's *Death*, while he is still Young and under Age, whatever the *Laws* may do, yet Reason certainly subjects him to his *Parents* Power, in the Choice of a Second Wife, as it did of the first. He is not emancipated by his first *Folly* and *Disobedience*, he still wants the Care and Tutelage of his *Parents*; wherefore nothing but Age, Discretion, and Ability to look after themselves, exempt Children from the *Subjection* of their *Parents*, in matters that are so Personal, and so much the *Childrens* own Concern. *Parents* are especially to have regard to the *Age* and Wisdom of their *Children*; and the *Childrens* *Disobedience* in these cases will be more or less excusable, as Wisdom and Age set them more at Liberty.

Sometimes the Neglect of *Parents* will, in a great measure, excuse the *Childrens* marrying themselves. If *Parents* are backward in taking such Care as is but necessary, *Children* cannot be blamed in providing for their own Settlement: And therefore some *Laws* have left them wholly at their Liberty to marry at such an *Age*, if their *Parents* lookt not after it before. These, and many other things, may be said in behalf of *Children*, either refusing to marry such as their *Parents* command them to Marry, or that marry according to their own liking against Command. And there is so much to be said on both sides, and so many things to be considered particular to each, that it is neither safe nor true to affirm, that all *Parents* in all cases have a right to a Compliance and *Obedience* of their *Children*, or that all *Children* are at Liberty to marry and dispose of themselves without the Consent of their *Parents*: For neither of these Propositions are unexceptionably true. *Parents* have a great Power, but they must use it, as truly they most generally will and do, like *Parents*, tenderly and kindly; and *Children* have a great *Duty*, but they are not
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ty'd like *Slaves* in all cases, and with Bonds that will last for ever; but when they do not *Obe*y, they must do it with Unwillingness, and great Reluctance, and it must be in cases of great and lasting Moment and Concern, such as when represented to fair, equal, wise and understanding People, they may find themselves both pitied for their Trial, and approved for their Resolution: That those who would be glad that *Children* shou'd *Obe*y their *Parents*, may acknowledge it was reasonable they should not be *Obe*y'd in these *Particulars*: For, to say Truth, the Affections of *Parents* are generally so strong, and their Intention so good towards their *Children*, that the Presumption of Right is generally on their side, and the Cause of the *Children* had need be very just, righteous, and apparently good and reasonable, when they dispute or contend with *Parents*: Because the Bias of the whole World is, with much Reason, on their side against the *Children*.

In a word, when the certain Laws of God, and the Laws of the Land, and of our Superiors, lay their Commands or Prohibitions on *Children*, the *Parents* have nothing to do but to forward their *Obedience*. They are not to enjoin any thing prejudicial to the Obligations they lie under to God and to their Country, nor to command them in opposition to them: And when they do, they are not to be heard or understood. The *Children* are to go on steadily in their *Duty* to both, and to mistake their *Parents* Orders, with Submission, and Respect, and Tenderness. And in the case of *Marriages*, the *Parents* are to take all due Care to see their *Children* well dispos'd of, according to their Age, and Quality, and Tempers, remembring they are then laying the *Grounds* and Foundation of their Happiness or Misery, and not to let the consideration of *Fortune* and *Estate* so preponderate and over-weigh all other Considerations of Form and Favour, Birth and Education, Virtue and good Qualities, as to neglect them all; and when the *Parents* have done this, the *Children* are to *Obe*y as far as possibly they can. The little

little Objections of the *Fancy*, and the Niceties that are commonly made on those Occasions, must yield to the mature Deliberations of the *Parents*. It were undoubtedly best, and most to be wish'd, that both the *Parents* and the *Children* might so choose that each should approve the other's Choice, and that, as *Homer* says of *Penelope*, she might be bestow'd by her Father upon whom she pleas'd: For otherwise, they will not both be easy, but when that comes to pass, the *Authority* of *Parents*, and the *Duty* of *Children* are both secur'd and reconcil'd. But if this will not be, 'twill be difficult to avoid committing a Fault, on one side or the other. If the *Parent* offer what the Child cannot possibly assent to, and what wise and unconcern'd Persons blame, condemn and reject, upon a reasonable Information of the whole Proceedings, if such Refusal of the Offer be made with Decency, and great Humility upon the *Childrens* part, it will not fall under the Head of sinful *Disobedience*. They may stand off with *Innocence* and *Safety*, and yet may *Honour* as they ought their *Father* and *Mother*. But if such Offer be made by the *Parents*, as wise and good Men in the like Case and Circumstances may make, without Folly and without Injury, and there be nothing handsom or material to object, such as would satisfy a wise, a sober, and impartial Man, the *Duty* of *Children* so refusing will not be safe. They are doubtless obliged to *Obey* their *Parents* in these Cases; and if *Children*, who are under Age, and wholly in their Father's Custody and Power, and part of his House, will venture to engage themselves, without his Consent, or against his Command, to their Dishonour and Prejudice, they will be guilty of sinful *Disobedience*, and must seek the Forgiveness they will want, both at God's Hand and his.

The *Duty* of *Children* to *Parents*, as has hitherto been consider'd, has relation chiefly to the *Father*. We must now discourse of it as it relates to the *Mother*, both while the *Father* is *alive*, and after he is *dead*. The *Mother* is indeed

indeed in Scripture always included with the Father; *Honour thy Father and thy Mother. He that smiteth his Father or Mother shall surely be put to Death. Cursed be he that setteth light by his Father and Mother. My Son, bear the Instructions of thy Father, and forsake not the Law of thy Mother;* and so in many other places. Indeed there is equal Reason in most Cases why we should do so, and in some greater. The *Mothers* undergo most Pain and Sorrow for their *Children*, bear all the Trouble of their *Infancy* and *Childhood*, do all they can for them, and intend them much more, have at least the same, but generally a much greater Affection to them than the *Fathers*, and the same Interest and Concern for their good and welfare; wherefore in Nature, true Reason, and Gratitude, the *Children* are oblig'd to make no difference between the *Father* and *Mother*, in their *Observance* of them, and *Obedience* to them.

But because the *Father* is also Superior to the *Mother*, both in Natural Strength, in Wisdom, and by God's Appointment, and that there is no *Obeying* contrary Commands; the *Children* are especially to Obey their *Fathers*, in Cases where they have Power to command; and where they cannot Obey both *Parents* together, then they must never obey one *Parent* to the Prejudice of the other. The *Father* has no Right to command the *Children* any thing undutiful, dis-respectful, or injurious to the *Mother*; but if it happens, that the Inclinations or Desires of the *Mother* should differ from those of the *Father* in choice of Trade, or Calling, or in Matches for the *Children*, or in other Things of Moment, whereby the *Children* must displease one *Parent* by complying with the other, the *Father* is the Superior Authority, and must be obey'd, because both the *Laws* of *God* and *Man* have subjected the *Wife* to the *Husband*. She is not presum'd to have a Will contrary to her *Husband's*, and therefore the *Child* disobeys not his *Mother*, who obeys his *Father's* Command, because the *Mother* is to be obedient also: and the Case is not very much alter'd, tho'

tho' the *Father* does not lay express Command upon the *Child*, but is passive and content, likes and approves the Choice he makes, tho' the *Mother* be wholly averse to it; in such Case the *Father* is to be regarded, for he is the proper Superior.

But when the *Mother* is the only *Parent*, then her Authority increases, and she is then solely to be regarded. Indeed the Civil *Laws* do generally free the *Sons* at such an Age, supposing them the Masters of the Family, and by the Advantage of their *Sex* and *Education*, fit to govern and dispose of themselves and their Affairs. The *Daughters*, 'tis true, are kept longer in Subjection, being supposed to want the Care and Wisdom of their *Parents* longer; but growing up to Liberty, as they advance in Years and Understanding. There cannot be any exact Rules in such Cases: For the Wisdom of either *Parent* or *Children* must necessarily make some alteration in the measure of *Obedience*, in respect to some Commands which relate nearly to the Children, as Marriage especially does.

And even in Cases, where the *Sons* and *Daughters* may reasonably be presum'd at Liberty, and would otherwise take and use that Liberty, yet unless it be a matter of great Moment, it should not easily be ventur'd on, to the *Mother's* great Sorrow. For the Grief of a *Parent* is not to be occasion'd cheaply and lightly. Much will be suffer'd by a dutiful good-natur'd *Child*, before he will afflict and grieve his *Parent*; and since this is especially the *Infirmity* and Feebleness of *Mothers*, the *Children* are oblig'd to greater Care and Circumspection in their Behaviour towards them, to prevent their Sorrows; for every thing that gives them Grief, is a sort of *Disobedience*, and all *Disobedience* can never be remember'd by *Children*, without much Trouble and Remorse; it will dwell continually upon them, and haunt them like an *Evil Spirit*. They will a thousand times wish they had behav'd themselves more dutifully, kindly, and obediently, and rather gone without their

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Desires, than have occasion'd any Trouble or Sorrow to their *Parents*.

The last thing *Children* owe their *Parents* is *Support* and *Sustenance*, which is evidently comprehended under the Word *Honour*. It is thus taken in *Timothy*, *Honour Widows that are Widows indeed*, that is, let the Widows who are in Want, and behave themselves soberly, discreetly, and chastly, be reliev'd and maintain'd among you, and let the *Elders* that rule well be counted worthy of double *Honour*, of a Maintenance better than ordinary.

The *Jews* were remarkably kind and tender to their *Parents* in Distress. It was a common Saying with them, *You must Honour God with your Substance, if you have it; but you must Honour your Parents whether you have it or no*, for you must beg for them; and more than that, you must *Work*, tho' it were in publick Houses of *Correction*, to help your *Parents*. This I believe was the Foundation of the *Parents* Power to Sell their *Children*; it must be when they knew they cou'd not be maintained but by such *Sale*, or when they cou'd not themselves maintain their *Children*, and therefore sold them that they might live. The Practice is too Barbarous and Unnatural, to be supported by any other Ground or Reason. Nothing but such extreme Necessity could make it tolerable. Such a Power is not then strictly just, but the Exercise of it is excusable because it is unavoidable. This barbarous Custom remains still among the unciviliz'd Nations of *Africa* and *America*; but it is entirely abolish'd by *Christians*, and the more polish'd People of the *Infidels*.

Hierocles says, we must *Honour our Parents* exceedingly, affording them most chearfully the Service of our *Bodies* and the Use of our *Wealth*. Among the *Romans*, if a *Son* was quite emancipated and free from his *Father's* Government, yet if his *Father* came to want, and were deny'd by his *Son*, the *Son* for his *Ingratitude* was to return again unto his *Father's* Service. By *Solon's* Law, the *Son* indeed might deny this Aliment and Sustenance to
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his *Father*, in case the *Father* had neglected so to educate the *Son*, as to have put him in a way of making such Provision for his indigent Parent. If he neither put him out to any *Trade*, nor taught him how to get his *Living*, it was presum'd the *Father* had in a manner expos'd him to Misery, and therefore deserv'd not the return of Love and Kindness he had never shewn. But this was only to constrain the *Parent* to look after the Education of his *Children*, to make them thereby the more useful Members of the *Commonwealth*. It exempted the Children from the Legal Penalties that otherwise might be inflicted on such unnatural Refusal, but it took not away the Obligation the *Children* had by Nature to provide for their distressed *Parents*; even this severe *Law* ty'd not the Children to be cruel and undutiful, but intended to punish the *Parents* Folly and Neglect, by leaving it to the *Children* to deal with their *Parents* as they pleas'd, which otherwise they might not do, but were oblig'd to provide for them. For this *Support* and *Maintenance* of *Parents* is a Thing so naturally and necessarily due, that no *Laws* can tie the *Children* not to afford it, and according to their best Abilities. It wou'd be due even to a *Traitor* and proscrib'd Person; that is, bare Maintenance would be due from *Children* to their *Parents* in such hard Cases.

These Reflexions on the *Duty* of *Children* to their *Parents*, have been made, chiefly as it is the Command of God; I shall now consider it as a Moral *Virtue*, and that with particular *Regard* to the *Sex* that distinguishes the *Daughter*.

Virginity is first in Order of Time, and if we take *St. Paul's* Judgment, in respect of Excellence also, Indeed she who preserves herself in that *State*, upon the Account he mentions in his First Epistle to the *Corinthians*, that she may care for the things that are of the Lord, that she may be holy both in *Body* and *Spirit*, deserves a great deal of *Veneration*, as making one of the nearest Approaches to the *Angelical State*. Accordingly in the
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Primitive Times such a Virginitv was had in singular *Estimation*, and by the Assignment of the *Schoolmen* has a particular *Coronet* of *Glory* belonging to it. Nay even among the *Heathens* a consecrated *Virgin* was look'd on as a Thing most *Sacred*. The *Roman* Vestals had extraordinary Privileges allow'd them by the *State*, and they were generally held in such Reverence, that *Testaments* and other *Depositums* of the greatest Trust were usually committed to their Custody, as to the surest and most inviolable *Sanctuary*. Nay their Presence was enough to save convicted *Malefactors*; the *Magistrates*, when they appear'd, veiling their *Faces*, and giving up the *Criminal* to the commanding Intercession of *Virgin* Innocence.

As to the Constrained *Vows* of the greater Part of the *Virgin* Recluses in the *Roman* Church, the Manner of compelling young Women to take the Veil, for the most part reduces a Cloister to a Prison. Most of those who make *voluntary* Vows among them, fly to a *Convent* to avoid a *Forced Match*, or to lament a *Forbidden* one; while many of the older *Recluses* flatter themselves, that they shall merit by *Retirement* a Pardon for the *Liberties* of their *Youth*. A *Single* Life is doubtless a very great Help to a *Godly* one; and tho' we have no *Nunneries* to lock up our *Virgins* in, yet there be *Nuns* who are not profest. She who has devoted her Heart to God, and the better to secure her Interest against the most insinuating Rival, human Love, which she intends never to admit to have Place in it, and therefore prays that she may not, does by these humble Purposes consecrate herself to *Heaven*, and perhaps more acceptably than if her *Presumption* should make her more positive, and engage her in a *Vow* she is not sure to perform.

Indeed this is not a Case which needs most stating in our *Clime*, wherein, as cold as it is, *Women* are so little transported with this Zeal of voluntary *Virginitv*, that there are but few can find Patience for it when necessary. An old *Maid* is now thought such a Curse, as no *Poetick* *Fury* can exceed. She is look'd on as the most Distress

Creature in Nature ; and I so far yield to the Opinion, as to confess it so to those who are kept in that State against their *Wills*. But sure the Original of that Misery is from the *Desire*, not the *Restraint* of *Marriage*. Let them but suppress that once, and the other will never be their Infelicity. However I must not be so unkind to the *Sex*, as to think 'tis always such Desire that gives them such Aversion to *Celibacy*: I doubt not but many are frighted with the vulgar Contempt under which that *State* lies ; for which if there be no Cure, yet there is the same Armour against this as there is against all other causeless *Reproaches*, to scorn it. Yet I am a little inclin'd to believe there may be a Prevention in this Case : If the superannuated *Virgins* would behave themselves with Gravity and Reservedness, addict themselves to the strictest Virtue and Piety, they would give the World some Cause to believe, 'twas not their *Necessity* but their *Choice*, which first kept them unmarried ; that they were pre-engag'd to a better *Amour*, espoused to the spiritual Bridegroom ; and this would give them, among the soberer sort, at least the *Reverence* and *Esteem* of *Matrons* : Or if, after all Caution and Endeavour, they chance to fall under the Tongues of malicious *Slanderers*, this is no more than happens in all other Instances of *Duty* ; and if Contempt be to be avoided, *Christianity* itself must be quitted, as well as *Virgin Chastity*. But if, on the other hand, they endeavour to disguise their *Age*, by all the Impostures and Gaieties of a youthful Dress and Behaviour, if they still herd themselves among the youngest and vainest Company, betray a young Mind in an aged Body, this must certainly expose them to Scorn and Censure. If no Plays, nor Balls, nor Dancing-bout can escape them, People will undoubtedly conclude that they desire to put off themselves, to meet with *Chapmen*, who so constantly keep the *Fairs*. I wish therefore they would more universally try the former Expedients, which I am confident is the best Amulet against the Reproach they so much dread, and may also deliver them from the
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Danger of a more costly Remedy, I mean that of an unequal and imprudent Match, which many have rush'd upon, as they have ran frightened from the other; and so, by an unhappy Contradiction, do both stay long and marry hastily, gall their *Necks*, to spare their *Ears*, and run into the *Yoke* rather than hear so slight and unreasonable a *Reproach*. They need not, I think, be upbraided with the *Folly* of such an *Election*, since their own Experience is, to many of them, but too severe a *Monitor*.

Having said thus much to the *Elder Virgins*, I must in the next Place address myself to the *Younger*. And here the two grand Elements essential to the *Virgin State*, are *Modesty* and *Obedience*, which tho' necessary to all, yet are in a more eminent Degree requir'd of the young *Virgin*, in whom *Modesty* should appear in its highest *Elevation*, and come up to *Shamefacedness*. Her Look, her Speech, her whole Behaviour, should own an humble Distrust of herself: She is to look on herself but as a *Novice*, a *Probationer* in the World, and must take this Time rather to learn and observe, than to dictate and prescribe. Indeed there is scarce any thing looks more shocking than to see a young *Maid* too forward and confident in her Talk: The very Name of *Virgin* imports a most critical Niceness in that Point. Every indecent Curiosity and impure *Fancy*, is a deflowring of the *Mind*, and every the least Corruption of the *Mind* gives some degrees of Defilement to the Body too: For between the State of pure immaculate *Virginity*, and arrant *Prostitution*, there are many intermediate Steps, and she that makes any of them, is so far departed from her first Integrity. She that listens to any wanton Discourse has violated her *Ears*; she that speaks any, her *Tongue*; every immodest Glance vitiates her *Eye*, and every the slightest Act of *Dalliance* leaves something of *Stain* and *Sullage* behind it. There is therefore a most rigorous Caution requisite herein; for as nothing is more clear and white than a perfect *Virginity*, so every the least Spot or Soil is the more discernible. Besides *Youth* is for the

most part flexible, it easily warps into a *Crookedness*, and therefore can never set itself too far from a *Temptation*. We are fain to skreen and shelter our tender Blossoms, because every unkindly Air nips and destroys them : And nothing can be more nice and delicate than a *Maiden Virtue*, which ought not to be expos'd to any of those malignant *Airs* that may blast and corrupt it ; of which, God knows, there are too many ; some that blow from *within*, and others from *without*.

Of the First there is none more mischievous than *Curiosity* : A Temptation which fail'd human Nature in *Paradise*, and a feeble Girl then ought not sure to trust herself with that, which subdued her better fortify'd *Parent*. The Truth is, an affected Ignorance cannot be so blameable in other Cases, as it is commendable in This. Indeed it is the surest and most invincible Guard ; for she who is Curious to know indecent Things, 'tis odds but she will too soon and too dearly buy the Learning. The suppressing and detesting of such Curiosities is that eminent fundamental Piece of *Continence* I would recommend to them, as that which will protect and secure all the rest. But when they have set this *Guard* upon themselves, they must provide against Foreign Assaults, the most dangerous of which I take to be *ill Company*, and *Idleness*. Against the *First* they must provide by a prudent Choice of Conversation, which should generally be of their own *Sex*, yet not all of that neither, but such as will at least entertain them innocently if not profitably. Against the *Second* they may secure themselves by a constant Series of *Employment* ; I mean not such frivolous ones as are more *Idle* than doing nothing, but such as are ingenious and some way worth their Time, as Writing, Needle-work, Languages, Musick, or the like. But I confess I know not how to reduce to the Head of rational Employment many of those Things, which from Divertisement are now stepped up to be the solemn Business of many Young Ladies, and I doubt of some Old ; such as *Gaming* and
reading

reading *Romances*: Of the former I have spoken in another Place, and of the latter it is also very necessary to speak, there being a great many young Ladies who waste a considerable Part of their Time in that trivial and often dangerous Study. Their *Youth* may, I confess, a little adapt it to them when they were Children, and I wish they made no worse Use of them as they grow up, but I fear they often leave ill Impressions behind them: Those amorous Passions which they design to paint to the utmost Life, are apt to insinuate themselves into unwary Readers, and by an unhappy Inversion a *Copy* shall produce an *Original*. When a poor young Creature shall read there of some triumphant Beauty that has I know not how many Captive Knights prostrate at her Feet, she will probably be tempted to think it a fine Thing, and may reflect how much she loses Time, that has not subdued one Heart: Her Business will then be to spread her Nets, lay her Toils to catch some Body, who will more fatally ensnare her; and when she has once wound herself into an Amour, those Authors and subtle Casuists for all difficult Cases that may occur in it, will instruct her in the necessary Artifices of deluding *Parents* and *Friends*, and put her Ruin perfectly in her own Power. This seems to be so natural a Consequent of this sort of Study, that of all the Diversions that look so innocently, they can scarce fall upon any more hazardous. Indeed 'tis very difficult to imagine what vast Mischief is done to the World by the false Notions and Images of things, particularly of *Love* and *Honour*, those noblest Concerns of Human Life, represented in these *Mirrors*. But when we consider, as I have observ'd already, upon what Principles the *Duellists* and *Hectors* of the Age defend their *Outrages*, and how great a Devotion is paid to Lust, instead of Virtuous Love, we cannot be to seek for the Gospel which makes these Doctrines appear Orthodox.

As for the Entertainments which young Women find abroad, they may be innocent, or otherwise, according

as they are managed. The common Intercourse of Civility is a Debt to *Humanity*, and for that Reason mutual Visits may often be necessary; and so, in some degree, may be several harmless and healthful Recreations which may call them abroad. But to be always wandering is the Condition of a Vagabond, and of the two 'tis better to be a *Prisoner* to one's *Home* than a *Stranger*. *Solomon* links it with some very unlaudable Qualities of a Woman, that *her Feet abide not in her House*. 'Tis an unhappy Impotence not to be able to stay at home, when there is any thing to be seen abroad; when any Mask, or Revel, and Jollity of others, must be their Rack and Torment, if they cannot get to it. Alas! such Meetings are not so sure to be safe, that they need be frequent; and they are of all others least like to be safe to those who much dote on them: Wherefore those that find they do so, had need to counterbias their Minds; and set them to something better, and by more serious Entertainments supplant those Vanities, which at the best are childish, and may often prove worse: It being too probable that those *Dinabs* that are still gadding, tho' on Pretence to see only the *Daughters of the Land*, may at last meet with a Son of *Hamor*.

Dressing, another great Devourer of Time, has been spoken of under other Heads: To which I shall only add, that those who love to be seen abroad, will be sure to be seen in the most exact Form. This is what does not steal, but challenge their Time. What they waste here, is with Authority; it being by the verdict of this Age, the proper Business, the one Science wherein a young Lady is to be perfectly vers'd, so that now all virtuous Emulation is converted into this single Ambition, who shall excel in *Dress*. This is hardly excusable in *Youth*, but intolerable in *Age*. Some Allowances are to be given to young People, who cannot be suppos'd to have quite forgotten the Toys and Vanities of Childhood; and besides, those who design Marriage, may lawfully make use of the Advantage of decent *Ornaments*, and not
by

by negligent Rudeness of their *Dress* belye *Nature*, and render themselves less amiable than she has made them. But all this being granted, 'twill by no Means justify that excessive Curiosity and Solicitude, that Expence of Time and Money too, which is now used. *Moderation* is much likelier to succeed, than the contrary Extravagance: Among the Prudenter sort of Men, I am sure it is, if it be not among the Loose and Vain, against which it will be their Guard, and so do them greater Service. Certainly, he that chooses a *Wife* for those Qualities for which a wise Man would refuse her, understands so little what *Marriage* is, as portends no great Felicity to her that shall have him. But if they desire to marry Men of *Sobriety* and *Discretion*, they are oblig'd in Justice to bring the same Qualities they expect, which will be very ill ordered by that Excess and Vanity we now talk of. For to speak a plain, tho' perhaps ungrateful Truth, this, together with some of the modish Liberties now in use, is that which keeps so many young Ladies about the Town unmarried, 'till they lose the Epithet of *Young*. Sober Men are afraid to venture upon a Humour so disagreeing to their own, lest whilst, according to the primitive Reason of *Marriage*, they seek a *Help*, they espouse a *Ruin*. But this is especially dreadful to a plain *Country Gentleman*, who looks upon one of these *Fine Women* as a gaudy *Idol*, to whom, if he once becomes a *Votary*, he must sacrifice a great part of his *Fortune*, and all his Content. How reasonable that Apprehension is, the many Wrecks of considerable Families do too evidently attest. But I presume some of the nicer Ladies have such a Contempt of any thing that they please to call *Rustick*, that they will not much regret the losing of those whom they never intended to gain. Not at least while they are in pursuit or hopes of others, tho' when those fail, these will be look'd on as a welcome Reserve, and therefore 'twill be no Prudence to cut themselves off from the last Resort, lest they, as many have done, betake themselves to much worse. For as in many In-

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stances,

stances, 'tis the *Country* which feeds and maintains the Grandeur of the *Town*, so of all *Commerces*, there *Marriages* would soonest fail, if all *rural Supplies* were cut off. I shall not enlarge further upon *Dress*, but refer to the *Head*, which treats of it. I have, in this, discoursed of Obedience to Parents, and in both may perhaps be thought uncourtly, and too much out of the *Mode*; for I know this Age has so great a Contempt of the former, that it is but Matter of Scorn to alledge any of their Customs, else I should say, that the Liberties which are now taken would then have been started at. They that should then have seen a young Maid rambling abroad without her *Mother*, or some other Prudent Person, would have look'd on her as a *Stray*, and thought but a Neighbourly Office to have brought her home. Whereas now 'tis a rarity to see them in any Company graver than themselves, and she that goes with her *Parent*, unless it be a *Parent* as wild as herself, thinks she does but walk abroad with her *Jailor*: But sure there are no small Mischiefs that attend this Liberty, for it leaves them perfectly to the Choice of their Company, a thing of too weighty Importance for giddy Heads to determine, who will be sure to elect such as are of their own Humour, with whom they may keep a Traffick of little Impertinences, and trifling Entertainments, and so by consequence, condemn themselves never to grow wiser, which they might do by an ingenious Conversation. Nay 'tis well if that *Negative* will be the worst, for it gives Opportunity to any that have ill Designs upon them. It will be easy getting into their Company, who have no Guard to keep any body out; and as easy by little Flatteries to insinuate into their good Graces, who have not Sagacity to discern to what insidious Purposes those Blandishments are directed; and when once they begin to nibble at the *Bait*, to be pleas'd with the Courtship, 'tis odds they do not escape the *Hook*.

Alas! how many poor innocent Creatures have thus been indiscernibly ensnared? have at first perhaps liked the

the *Wit* and *Rallery*, perhaps the *Language* and *Address*, then the *Freedom* and *good Humour*, 'till at last they came to like the *Person*. It is therefore a most necessary Caution for young Women, not to trust too much to their own Conduct, but to their Dependence on those to whom God and Nature have subjected them, and to look on it not as their Restraint and Burden, but as their Shelter and Protection; for when once the Authority of a *Parent* comes to be despis'd, tho' in the highest Instance, it lays the Foundation of utmost *Disobedience*. She that will not be prescrib'd to in the Choice of her Ordinary Diverting Company, will be less so in choosing the fix'd Companions of her Life; and we find it often eventually true, that those who govern themselves in the former, will not be govern'd by their Friends in the latter, but by Pre-engagements of their own, prevent their *Election* for them. Of this I have treated in the former part of this Head; and shall further observe, that the *Folly* and *Sin* of such *Disobedience* are equal. They Injure and Afflict their *Parents*, but they generally Ruin and Undo themselves, and that upon a double Account. As to the *Secular* Part, those that are so rash to as make such Matches, cannot be imagin'd so Provident as to examine how agreeable it is to their Interest, or to contrive for any thing beyond the *Marriage*: The Thoughts of their future *Temporal* Conditions, like those of the *Eternal*, can find no room amidst their foolish Raptures, but as if Love were indeed that *Deity* which the *Poets* feign'd it, they depend on it for all, and take no further Care. And the Event does commonly too soon instruct them in the Deceitfulness of that Trust, Love being so unable to support them, that it cannot maintain itself, but quickly expires when it has brought the Lovers into those Straits from whence it cannot rescue them. Indeed it does but play the *Decoy* with them, brings them into the *Noose*, and then retires. For when *Secular* Wants begin to pinch them, all the Transports of their Kindness

do usually convert into mutual Accusations, for having made each other Miserable.

There is no Reason to expect it should end better, when it began so ill, they forfeit the Title of the Divine Blessing, nay, they put themselves out of a Capacity to ask it: It being a ridiculous Impudence to beg God to prosper the *Transgressions of his Law*. Such *Weddings* seem to invoke only some of the *Poetick, Romantick Deities, Venus and Hymen*, from whence they are to derive a Happiness as fictitious as the Gods that are to send it. Let all *Virgins* then religiously observe this part of *Obedience* to their *Parents*, that they may not only have their Benediction, but God's; and to that Purpose, let this be laid as a fundamental Rule, that they never hearken to any Proposal of *Marriage* made them from any other Hand; but when any such Overture is made, let the *Virgin* divert the *Address* from herself, and direct it to her *Parents*, which will be the best Test imaginable for any Pretender. For if he know himself worthy of her, he will not fear to avow his Design to them; and if he decline that, 'tis a certain Symptom, he is conscious of something that he knows will not give him a valuable Consideration. This Course will repel no Suitor, but such as it is their Interest not to admit. Besides, 'tis most agreeable to the Virgin Modesty, which should make *Marriage* rather an Act of their *Obedience* than their Choice; and they that think their Friends too slow-pac'd in the Matter, and seek to out-run them, give Cause to suspect they are spurr'd on by somewhat too warm Desires.

As a *Daughter* is neither to anticipate nor contradict the Will of her *Parent*, so, to hang the Balance even, I must say she is not oblig'd to force her own, by marrying where she cannot love. Tho' I have handled this Matter in the preceding Pages, yet it being the most important Event of Human Life, I cannot forbear these further Reflections; and not having prescrib'd myself any strict *Form* in these *Essays*, I shall frequently consider things again

again and again, as new Matter occurs. A *Negative* Voice in a Case of this Importance, is sure as much the *Child's* Right as the *Parents*. 'Tis true, she ought well to examine the Grounds of her Aversion, and if they prove only Childish and Fanciful, she should endeavour to correct them by Reason and sober Consideration; but if, after all, she cannot bring herself to like the Person her *Parents* would impose upon her, she should not proceed to marry. I cannot see how she can, without a Sacrilegious Hypocrisy, vow so solemnly to Love, where she at the Instant actually abhors. And when the Marriage State is begun with such a Perjury, 'tis no wonder to find it continu'd on at the same rate; that other Parts of the Vow be also violated, and that she observes the *Negative* Part no more than the *Positive*, and as little forsake *others*, as she does heartily cleave to her *Husband*. I fear this is a Consequence of which there are too many sad Instances now extant. For tho' doubtless there are some Virtues which will hold out against all the Temptation their Aversions can give, nay which do at last even conquer those Aversions, and render their Duty as *easy* as they have kept it *safe*, yet we find there are but some that do so, 'tis no inseparable Property of the *Sex*, therefore it is sure too hazardous an Experiment for any of them to venture on.

If they may not marry upon the more generous Motive of *Obedience*, much less may they upon the worse Inducements of *Avarice* and *Ambition*. For a Woman to make a Vow to the *Man*, and yet intend only to marry his *Fortune*, or his Title, is the basest Insincerity, and such as in any other kind of civil *Contracts*, would not only have the *Infamy*, but the *Punishment* of a *Cheat*. Nor will it at all secure them, that in this 'tis only liable to God's *Tribunal*, for that is not like to make the Doom less but more heavy. In a word, Marriage is God's Ordinance, and should be consider'd as such, not made a *Stale* to any unworthy Design; and it may well be presum'd one Cause why so few Matches are happy,
that

that they are not built upon a right Foundation. Some are grounded upon Wealth, some on Beauty, too sandy Bottoms, God knows, to raise any lasting Felicity on; while in the Interim, Virtue and Piety, the only solid Bases for that Superstructure, are scarce ever consider'd. Thus God is commonly left out of the Consultation. The *Lawyers* are resorted to, to secure their Settlements; all sorts of Artificers are to make up the Equipage, but he is neither advis'd with as to the Motives, nor scarce ever supplicated as to the Event of Wedding; indeed 'tis a deplorable Sight, to see with what Lightness and Unconcernedness young People go to this weightiest Concern of their Lives, that a Marriage-day is but a kind of a *Bacchanal*, a more licens'd avow'd *Revel*: When, if they duly consider it, 'tis the Hinge upon which the future Life moves, which turns them ever to a happy or miserable Being, and therefore ought to be enter'd upon with the greatest Seriousness and Devotion. Our *Church* advises excellently in the Preface of *Matrimony*, and I wish they would not only give it the Hearing at that time, but make it their Study a good while, and do the same by the Marriage Vow too, which is so strict and awful a Bond, that methinks they had need well weigh every branch of it ere they enter into it, and by the ferventest Prayers implore that God who is the Witness to be their Assistant too in its Performance.





The W I F E.

I Have, under the foregoing *Head*, consider'd the young *Lady* in the capacity of a *Daughter*; the next Consideration she comes under, is that of a *Wife*. A Condition which is no more without its Duties than the other; and that too with respect to its *Subjection* to the *Husband*, as the *Duty* of the *Child* has respect to its Subjection to the Parent.

It is impossible for any Company of People to subsist any while together, without a Subordination of one to the other; where all will Command, none will Obey, and then there will be nothing done but Mischief. We see when People meet, who have no Pretensions one upon another, they are fain to agree among themselves, to allow a Preference, and some kind of Superiority to some of the Company, that Business may be done. They govern themselves either by known Establish'd Rules and Customs of Honour and Ceremony, or else they consider Age, Capacity, or Experience. Something or other there is that determines their Choice, because they find it absolutely necessary to silence the Pretences of every Man, by preferring some or other, that they may obtain the End of their assembling. Even among Friends and Equals, where the least Pretence to Preeminence would dissolve the Friendship, and break off all the Intercourse, yet is there a Necessity that one should yield it to the other, and so they do to make the Conversation useful; and the longer People are to live together, the greater is the Necessity of *Subordination* and *Subjection* one to another, because there will unavoidably rise still more and more Occasions of Division and Difference, which will require the greater *Unity*. Now there

there can be no such thing as *Unity* where two Parties command, or pretend to Superiority, or such Equality as will not yield. All this is evident in Kingdoms, Provinces, Cities, and private Corporations, either great or little; and this should help to convince the Wives, who are now going to make up a Family, that there is an absolute Necessity of Government, which supposes *Subjection* somewhere or other. They must needs see that every Family, the Original indeed and Model of Bodies Corporate, Cities and Commonwealths, must have its proper Superior, whom all the rest must needs obey.

And when they are convinc'd of this great Article, the next Enquiry is to be, whether the Superiority that is so unavoidably necessary to the Support of *Rule* and *Order*, is well and rightly plac'd in *Husbands* rather than in *Wives*; and for this they are to consider where Nature has design'd this Sovereignty, where Use and Custom have plac'd it, and what the Laws of God say to the Matter.

We may very well presume that Nature has design'd the Sovereignty where she has given the greatest Strength and Abilities, where she has made the Body and the Mind fittest to undergo the Toils and Labours that are absolutely necessary to the Being and Well-being of the World, to the carrying on Business at home and Trade abroad, to the defending ones Country from foreign Foes, and to the administering Justice one to another. Now where we perceive Nature has best qualify'd her Creatures for Performance of these Functions, which are so necessary, that the World cannot subsist in any Degree, Peace, or Order without them, we may very safely conclude, she design'd to place this Superiority. Whether Women have natural Strength and Ability of Body or Mind to go through these Things, if Men should for a while neglect them, need not be question'd; it is demonstrably certain, that they have not; and if they have not, who shou'd do them but Men, whom
Nature

Nature has fitted for it? And in as much as Nature has made Men necessary for these Works, she has made them superior to such as are not able to do them; for where People are in other Respects equal, Strength of Body and Capacity of Mind doubtless make them superior: We find it so in all the Creatures of the World besides; and tho' there are a great many Instances of the contrary, yet they will never avail to the overthrowing the visible Design of Nature. Tho' there be many Women superior to many Men in Strength of Body and Abilities of Mind; in Fineness of Parts, Greatness of Capacity, Soundness of Judgment, Strength and Faithfulness of Memory; yet the Number of such, neither is, nor ever was, nor will be great enough, to shew that Nature intended to give that Sex the Superiority over the Men. And tho' Use and Education might make some Alteration in the Case, yet all the Use and Education in the World would never fit them for the Performances of the great Businesses above-mentioned, of Trade and Merchandise, and make Wars abroad, and executing Justice at home; the Abilities of managing which, are evident Indications of Nature's intending to make the Men superior to the Women.

And agreeable to this manifest Design of Nature, have been the Usages and Customs of all Countries at all Times. These indeed have been so little to the Advantage of the weaker Sex, that without all Doubt they have done it manifest Injury, and have not had so great Regard to it as in all Reason and Sense they ought to have had: So far have they been from allowing Women any Pretensions to Priority, that they have plac'd them but a little above their Slaves or menial Servants, contrary to Reason and Decency, and the Design of Nature, which intended them for Friends and Companions in all their Fortunes. Even the Nations that have been accounted wisest and most civiliz'd, have yet allow'd them to be only made for the Solace of Mankind, the Care of some Domestick Matters, and the Continuance

of

of the World, and wou'd let them bear no other Part in it. For which Reason the Searches after the Usages and Customs of all Times will be but short, and do them little Service.

We must therefore inquire what help Religion and the Laws of God, the Sanctuary of all the Weak, which provides Security against Oppression and Injustice, afford them. When it is said in Scripture, the Woman's *Desire shall be to her Husband*; it signifies, to be subject to his Will. She shall not be Mistress of herself, nor have any Desire satisfy'd but what is approved of her Husband. She shall be wholly under his *Power and Tutelage*. *Wives submit yourselves unto your own Husbands, as it is fit in the Lord*, says the Apostle; and again, *Wives submit yourselves unto your own Husbands, as unto the Lord; for the Husband is the Head of the Wife, as Christ is the Head of the Church*: Which Texts, and several others indeed, plainly determine their *Subjection*: But, because to be subject is a Phrase of indefinite and uncertain Sense, since all Inferiors are commanded to be subject to the higher Powers, and Children to their Parents, it will be needful for them to know in what Particulars the Wives must be in Subjection to their Husbands; for a Subject cannot obey his King, nor a Son his Father, nor a Servant his Master in all things, but each Superior has his proper and peculiar Sway, and each Inferior has a limited *Subjection*. There is somewhat that sets out the Bounds of every one's Power, and every one's Obedience, and the Transgressors of them become on one side *Tyrants and Usurpers*, and on the other side disobedient *Rebels*. 'Tis thus with Wives and Husbands, the one may exercise a Power that belongs not to them, and the other refuse *Submission* where it is due, and should be paid. It is certain then, that a *Wife* owes no *Subjection* to her *Husband*, against the Laws of either God or Man. Religion and good Morals claim the first Place in her *Obedience*; and tho', I think, the Laws, or rather Customs of the Land, are very tender to Women

offending

offending in the Company of their *Husbands*, as presuming them under Command, and some kind of Constraint from them ; yet *Religion* has no such Consideration, but includes them all under Sin, who commit any sinful Actions, and no Command or Example of a *Husband* will excuse a *Wife* offending against a known Law of God, or doing any thing immoral. She owes him no *Subjection* in such Matters. He is himself a *Rebel* to their common Lord and Master, while commanding any such unlawful Actions. But in other indifferent Matters their *Disobedience* will be faulty ; where Reason and Discretion, allow'd of Custom, Decency and good Fame will not make the Excuse. Where Mens Commands are evidently unreasonable, indiscreet, shameful, unusual, and unheard-of, infamous or unbecoming their Age, their Credit, Quality, and Condition, they may be safely past by, omitted, rather than neglected or despis'd. And because it will be ask'd who shall be Judges in such Case ? The *Wives* must take good care, that the Commands which they comply not with, may be such as will justify them to any wise impartial People ; that whoever will be Judges, they may reasonably excuse their Non-compliance, and condemn the Men that gave such Orders.

It will not be enough for *Wives* to oppose their Wills to the Wills of their *Husbands*, nor Reasons to Reasons, unless apparently unequal, because in both these Cases they do evidently contend for *Mastery*. For if the Will and Reason of the one be equal to the other's, it is something besides that must determine who shall yield, and then we must recur to what has been before said to know who is Superior.

The Truth of it is, those who ought most to consider these Things, never trouble their Heads about them ; so far from inquiring where and when they must *obey*, and in what Cases they are at Liberty, that they live as if they were always at Liberty, and never at all in Subjection, tho' in the most reasonable Cases forgetting their *Duty* and *Sex* together. They consider not *Subjection* and
Submission

Submission in these Instances, as concern'd in Religion and Conscience, behaving themselves as if they were not commanded by God to be *obedient* to their *Husbands*, as certainly as Subjects are commanded *Obedience* to their *Princes*, *Children* to their *Parents*, and *Servants* to their *Masters*. Subjection in all these is a religious Duty, and relates to Conscience, those concern'd being oblig'd by the Laws of God; and why the being in Subjection to their *Husbands*, shou'd not concern the Consciences of Wives as much, is what they will never be able to account for.

Subjection, in this Place and Argument, does not only signify bare Submission to the Will and Pleasure of *Husbands*, but includes also other Qualifications, such as may make them acceptable both to God and Men, which Qualifications are also to be consider'd when we are treating of the Duty of *Wives*. Of these a chaste Conversation is one of the Principal. A *Conversation coupled with Fear*. By which is understood the whole course and way of living; all the exterior Management and Behaviour. Wherefore a chaste Conversation requires not only the *Purity* and *Cleanness* of the Heart, but such an outward, innocent and decent Carriage, as may denote that inward Purity. It is what the *Husband* may see, because he is to be won by it and gain'd over; and 'tis said to be *coupled with Fear*, because the Fear of God is the surest Preservation of *Chastity* in the Heart; and the Fear of Man, of Laws, of Infamy, Shame, and ill Report, the great Security of a chaste and honourable Conversation without. There is no need of saying much in Commendation of this great Virtue to *Wives*. They cannot choose but know that without it they are Wives no longer. The Bond of *Wedlock* is immediately dissolv'd before God, and before Man as soon as the *Husband* pleases to ask the Assistance of the *Law*. But this is not without the Breach of the most solemn and tremendous *Vow* and Promise which can be thought of. The Guilt of such a *Perjury* as cannot be aton'd for in this World, and of such horrible Injustice as can never be repair'd
either

either to *Husbands* or *Children*. In other Cases, a *Perjury* may take away a Man's good Name or his Estate, but there may be some amends made him for both of them. By Repentance his good Name may be recovered, and by a Recantation and Denial of what was sworn to his Prejudice, his Estate may come again by force of Law or voluntary Surrender. If the Life of a *Father* be taken away by *Perjury* and *Injustice*, some Compensation may be after made to his unhappy Children: But the *Perjury* and *Injustice* of an adulterous Wife, are such Offences as can receive no Reparation or Amends. Even a Confession of their Crime to the Injur'd Party may make him more miserable, and do him farther Injury, and as for Satisfaction 'tis not in their Power. How strangely hard is it for such to make a good and true Repentance, how long and bitter shou'd their Sorrow be before God, since they have so disabled themselves from doing any thing besides? Sure by their flexible and tender Constitution, we may conclude, no People in the World can sin with such a sensible and painful Self-conviction as false *Wives*; therefore there is the less need of enlarging any farther on this Instance of Subjection to *Husbands*. The Matter is so plain and reasonable, so just and honest, that they who will not be *subject* in this Point, will not, need not, I think, regard the being so in any other.

But it is not refraining from an adulterous Practice only, that is enough to denominate a *Conversation* chaste. The outward Carriage must be also honest and inoffensive, void of Suspicion as well as Blame, and this it will be if it be *coupled with Fear*, that is, a tender Regard of *Reputation* and good Fame, as well as fear of offending the *Husband*. They must provide things honest, not only in the Sight of the Lord, but in the Sight of Men: The Scriptures do not only call on People to secure their Hearts to God, but are exceeding careful to urge them to set forth a good Example, and by their good Works to *glorify their Father which is in Heaven*: They must

must be approv'd of by Men, as well as acceptable to God. St. Peter admonishes Christians to have their Conversation honest among the Gentiles that they might by *their good Works, which they should behold, glorify God in the day of Visitation.* So in other Places we are to *adorn the Doctrine of our Saviour in all things. To have our Conversation worthy of the Gospel, and to walk worthy of the Vocation wherewith we are called and as becometh Saints. To give no Offence in any thing, that the Ministry be not blamed. Let Women be discreet, chaste, Keepers at home, good and obedient to their Husbands, that the Word of God be not blasphemed.* And again, *I will that younger Women marry and keep the House, give no occasion to the Adversary,* that is, to any Enemies of the Christian Religion, to reproach it, as tho' after all its good Lessons in all respects, Men liv'd no better than they did before, nor the Women made better Wives than they did before they were converted, which would be much to the Disgrace of Christianity. Thus it is not enough for a Woman to be inwardly virtuous and good, she must also appear so; because a good Example is of great Use not only to silence the Reproaches, Obloquies, and Blasphemies, or Evil-speaking of foolish, ignorant, or malicious People, who for appearing Miscarriages in Management are ready to charge Religion as a useless insignificant Thing, but for the good Effect and Influence it has upon all that take notice of it: For as a bad Example turns to the Discredit and Reproach of our Profession, so does a good one to its Honour and Advantage, and gains insensibly upon the most obdurate Minds.

When St. Peter has done with his general Exhortation to the Wives to adorn themselves with good Qualities, and in particular *with a meek and quiet Spirit*, he afterwards enforces his Advice with telling them, that after *this manner in the old Time the holy Women, who trusted in God, adorn'd themselves, being in Subjection to their own Husbands, even as Sarah obey'd Abraham, calling him Lord.* From whence we may reasonably enough conclude, that

a meek and quiet Spirit will easily infer the being in *Subjection* to their *Husbands*, the obeying them in things reasonable, and the using civil and respectful Terms to them, as *Sarah* indeed their great Example did to *Abraham*; and *Sarah* indeed had upon several Accounts occasion to exercise a great deal of Patience and Submission. She was to leave her native Country and Relations, and follow her Husband to a strange Land. It did not appear to be his Interest, and by a contentious conceited Woman might easily have been judg'd an unreasonable Humour, and an unaccountable Extravagance, not to be comply'd with: To leave a Place where they were easy, and in great Prosperity, to go she knew not whither, upon pretence of she knew not what divine Appearance, Dream or Vision, for she had only *Abraham's* Word to warrant it. When People are not dispos'd to such Submission as becomes them to the *Will* of their *Superiors*, they are full of *Scruples* and *Objections*, and making Arguments of every thing; while they who understand and are resolv'd to do their Duty, obey without Dispute, and comply with Calmness and great Readiness even under Doubt, Suspicion, and Uncertainty of what will follow.

There may be many Cases, where a nice and curious Search after Causes and Reasons for such Proceedings may not be half so useful, commendable, and convenient, as an implicit Trust and ready Compliance. No doubt but *Sarah* had this Confidence in *Abraham*, and therefore readily forsook her Country, her Kindred, and her Father's House, to follow him into a Land God was to shew him. Another Instance of her mighty Patience and Submission was the yielding up her only Son to the Disposal of his Father, who was commanded and resolved to offer him up a Sacrifice: 'Tis true she did not yield him without the greatest Sorrow and Reluctance; but notwithstanding all, she did yield him, the Child of so many Promises on God's Part, and so much Expectation and Desire on hers, and the only Child of her old Age, who must needs be dear to her beyond Expression:

And

And where is the Mother in the World, that would believe her Husband had receiv'd so hard and strange a Command from God as to offer up an innocent and only Son, or that would yield it to him, were she so persuaded? *Abraham* indeed accounted God was able to raise him up even from the *Dead*, and therefore might offer him up with more Content and less Reluctance, because he knew that *God had promised that in Isaac should his Seed be called*, and *Isaac* must be rais'd again tho' from the *Dead*, to make the Promise good; but whether this was *Sarah's* Faith does not appear. Her Heart most probably, was not supported by such Hope, but left to struggle with those Difficulties that tender Mothers only can be sensible of on such Occasions.

The insolent Behaviour of her *Maid* under the Favour of her *Husband*, might have afforded her another Opportunity of exercising her Patience, and shewing a meek and quiet Spirit, but she was not quite so exemplary there: She us'd her cruelly and barbarously, and drove her to extremity; which was not of a piece with that unusual Part that she had play'd in offering up her *Servant* to her *Husband's* Bed.

Some of the ancient *Christians*, and of the most considerable, were of Opinion that it was utterly unlawful for a Woman to cohabit with her Husband after he had been notoriously false. It is said in the *Mosaical* Law, that if a Man put away his Wife, he may not take her again after she is defil'd; and if this Reason holds good, it will follow as well, that if she had committed Adultery, she may not be entertained; because in this Case she is much more defiled than one divorced is by a second Marriage. But it is to be observed, that when it pleased God to give a Reason for his Commands, the Commands oblige, no farther than the Reason of them, any other People beside those to whom the Commands are particularly given. This Command would have obliged the *Jews*, without the Reason annex to it: But this Command obliges no one else, any farther than this Reason will

oblige

oblige them, which is very little or nothing. It is very visible that the Reason obliges no one without Command, and therefore only those to whom the Command is given, and the *Jews* alone were ty'd by it. But neither is it the same Case for a Man to keep a false Adulteress without ever parting from her, and to take her to Wife again after she has been once divorc'd, and marry'd to another, from whom she is again freed either by Death or by Divorce. Neither is that Inference good, that a Man must not live and cohabit with an adulterous Wife, because she was adjudg'd by the Law to be *ston'd to death*; for tho' she were legally convicted of Adultery, she was to die, yet her Husband was not oblig'd to prosecute her, or to accuse her: he was at Liberty to conceal her Shame, and to forgive her Trespas, if he pleas'd, or he might put her away privately, as *Joseph* intended to do with the most pure and spotless Virgin Mother of *Jesus*. As for the Folly, Scandal, or Indecency of so cohabiting together, that may make it accidentally unlawful to live so; but there is no divine Command, nor any natural Turpitude or Uncleaness in it, that may shew it unlawful for the faithful and innocent Party still to continue with the false and guilty one. It must needs be lawful for the Innocent and Injur'd to be patient and forgive, to love and live with, if they can or will, those that have wrong'd them; and if this be true of Men with respect to faithless Women, 'tis certainly true of Women with respect to false, adulterous Husbands. They are undoubtedly at Liberty, by the Laws of God, to live and cohabit with them; but as they are at Liberty to do this if they will, so they are at Liberty, by the Reason of God's Law, to forbear all Commerce with them: The Band that ty'd them is dissolv'd and broken, and the *Husband* without her Consent, has in that kind no farther Right to her. The innocent Wife is neither bound to forsake her adulterous Husband, nor bound to continue with him: "He has set her free, and she is at Liberty to do as she will; but yet this Liberty is neither to be

be humourfom nor laſting. If ſhe again cohabit with her Husband, and live with him as ſhe is wont, ſhe is preſum'd to have forgiven his *Sin*, and to have agreed with him. His former Treaſpaſs will not be a juſt Occaſion for her leaving him when ſhe thinks fit; but new Tranſgreſſions give her new Liberty. She may endure his Falſhood as long as ſhe pleaſes, but ſhe is not oblig'd to endure it for ever. Here therefore is room for her *Religion* and *Diſcretion* to ſhew themſelves. She is undoubtedly oblig'd to procure the Conversion of her Husband from his evil Ways, by all the Methods ſhe can take, likely and apt to compaſs it: But ſhe is not oblig'd to hurt herſelf for his ſake. If by her ſoft and gentle Admonition, or if by ſharp and quick Reproaches, ſhe can bring him to a Senſe of his Ungrateful and Injurious Uſage, and occaſion his Repentance and Amendment, they will be either of them well beſtow'd, and ſhe will be oblig'd to try them. If it be probable that the Reproofs of wiſe and ſober People, either Miniſters or Relations, will prevail to his Conversion, ſhe muſt endeavour it with all the Secrecy and Tenderneſs imaginable. She muſt not ſuffer Sin when ſhe can eaſily remove it, and Love and true Concern will make her very diligent, and very willing to effect ſo good a Work; but if ſhe be probably aſſur'd that he is of ſo churliſh a Humour that he cannot be ſpoken to, and that the very Diſcourſe of his Folly will make him impudent, ſhameleſs, and harden him in his *Sin*, or if it will in all likelihood provoke him to uſe her cruelly, as ſome Men of brutal *Tempers* are inclin'd to do, and cauſe her to live unhappily the reſt of her time with him, ſhe is not in that Caſe oblig'd to endeavour to reclaim him, for no Man is preſum'd ſo ignorant of his *Duty*, as not to know he muſt not violate the *Marriage* Bed. And there is no need therefore of her teaching him that, ſince it is the Hope alone of reclaiming a wandering *Husband* which can make ſuch an Attempt reaſonable and convenient, and ſince ſuch Hope is vain in the Caſes before ſuppoſed,
there

there lies no Obligation in the *Woman* to attempt it. She is then at liberty to consult her Peace and Quiet, her Ease and Happiness in the best manner she can think on. If she take care that her Connivance, or disssembled Ignorance, her Compliance and Cohabitation, her Silence or her Patience and Submission, give no Countenance nor Encouragement to her unkind and wicked Partner to continue on, and prosecute his unlawful Love, she is without Blame. She is not oblig'd to make herself miserable by an Act of her own, but to live as easily as she can in that Condition.

The Connivance of a *Wife* at the stolen Pleasures of her *Husband*, will hardly be look'd upon as a countenancing the *Sin*, or any other than an Act of strong *Necessity* to avoid some greater *Evil*. The Presumption will be always on Womens Side, that they will never easily endure a *Rival* in the Affection of their *Husbands*, if they could remove her. In a word, a *Wife* may very innocently permit what she cannot prevent, and by such Permission keep Possession of her Rights, and defend herself from Wrongs; she may endure her *Husband's* open Falshoods and Adultery, without any *Sin* or Blame on her Part, if she cannot hinder him, and by this Sufferance and Compliance, not consenting or agreeing to his *Sin*, may lawfully enjoy all the Ease and Advantage such a Cohabitation can afford her, and avoid all the Mischiefs and Afflictions that would attend and follow a Separation. Neither *Religion* nor *Discretion* prohibit an innocent and virtuous *Woman*, the living with a false and wicked *Husband*. And when the Women find themselves in such Condition, that Separation would undo them quite, or make them at least extremely miserable, which is the Case of most, as they have truly all the need imaginable of a *meek* and *quiet Spirit*, so nothing in the World can stand them in better stead: When Injuries so quick as this, and Provocations of this nature fall upon a violent and hasty Disposition, they generally make an Everlasting Breach, cut off all Hope of Reconcilement, and

stop the way sometimes to true Repentance, which mild and prudent Management might have effected. Nothing so wins upon the Obstinate, and melts the most obdurate Minds, like soft and gentle Usage. Even Silence, when it shews Submission and not Sullenness, is apter to persuade, than angry Arguments produc'd in Opposition. All Men love Power and Superiority, and a *meek and quiet Spirit* seems to yield to them, even when it takes it from them. Dispute begets Dispute, and Opposition Opposition; but Silence and Submission vanquish without Fighting or Resistance. There is an unaccountable Force in Meekness, Patience, and Forbearance. They cut off all Reply, remove all Matter of Contention, and leave Men to consider with themselves the Injuries they have done. They excite in them a Sense of Shame, and Gratitude, and Honour, and furnish them with all the Arguments that can be thought upon, and urge them in the favour of the Innocent. There is nothing, in a word, so likely to prevail upon a false *Husband*, as a *meek and quiet Spirit*, a patient and discreet *Submission* under those heavy *Injuries*; and if it is so likely to succeed in this great Matter, it will certainly be of vast use in all the less Concerns of Life. There is no living for a *Wife* without a tolerable Portion of this *meek and quiet Spirit*. The *Folly* and the *Wickedness* of Men, and the perverse unlucky Accidents that are so frequent in the course of Affairs, do furnish so many Occasions for the Exercise of *Patience* and *Submission*, that she can never think to live with any *Peace* or *Comfort*, who will not prepare herself against them.

The Example of *Sarah* in calling her Husband *Lord*, is made use of by St. *Peter*, to teach *Women* to profess their *Subjection*, and acknowledge the *Superiority* of their *Husbands*. The using civil and respectful Terms is what becomes all People, and *Wives* especially; but what they are, depends upon *Custom* and *Agreement*, and of themselves they are of little Value, where *Love* and true *Respect* do not produce them. They are only decent and of good

good Example. But because *Anger* and *Impatience* do usually occasion hard Terms, and unbecoming Language, a Woman's giving her Husband soft respectful Titles may intimate her to be of a *meek and quiet Spirit*, which keeps People within the Bounds of *Decency*, and always gives good Words. To dispose *Women* to get this *meek and quiet Spirit*, the Apostle says, it is an Ornament. Now *Ornaments* are design'd to set the *Wearers* off to Advantage, and recommend them to the Favour and Esteem of such as see them. It is something that becomes them in the Judgment of other People, and in all these Senses a *meek and quiet Spirit* is a great Ornament to *Wives*, it sets them off to the best Advantage, and recommends them to the Favour and Esteem of all that know them, and converse with them, and does most sensibly engage the Affections of their *Husbands*. It is that which becomes them in the Opinion of all Wise, Good, and Virtuous People. It is truly a Beauty of the *Mind*, and pleases all that see it.

'Tis often seen, that all the Things which *Wives* intend for *Ornaments* are ill-plac'd, and give them neither *Grace* nor *Comeliness*, whether they be of *Gold* or *Silver*, or *Embroideries*, or other things, never so rare and costly; whereas this good and gentle Temper, this *meek and quiet Spirit*, never fails of gaining *Favour* and *Acceptance*. It pleases People when they are Wise, Sober, Grave, Thoughtful, and consider best; it captivates the Judgment; whereas the rest depend upon a light and giddy Fancy.

To crown all, it is in the Sight of God of great Price. 'Tis *Costliness*, it seems, that makes all outward *Ornaments* esteem'd and valu'd. And if they are of great Price, *Women* think they are more becoming, and find themselves the more respected for them. By a train of idle Consequences People come to make these vain Conclusions, and 'tis better to yield them, than dispute them. The Apostle seems inclin'd to make good use of such a Fancy, and hopes to recommend a *meek and quiet Spirit*,

by telling them that it is of *great Price*, highly esteem'd by God; and certainly he is the wisest and fittest Judge of what is proper and becoming all his Creatures; and if his Creatures understand their Interest, they will of all things endeavour to recommend themselves to his Favour and Esteem. The *Beauty* and *Comeliness*, that all the Cost and *Ornaments* in Nature can afford, are of no Value when the Show is over. There has been a great Noise and Hurry, Trouble, and great Confusion to little Purpose: The Pleasure results from the Gaze and Talk of the Idle and Wanton, whom they shall hardly see again, who *half* of them perhaps dislike what the other *half* approve and praise; and if a Fit of *Sickness* comes, or a few *Years* steal on their *Heads*, then all the rest are lost. The Praise of *Men* on such Accounts, is but a poor Temptation and Reward for such Solitude and Care as many of that *Sex* bestow on outward *Ornaments*: Half of that Concern laid out in recommending themselves to God by Virtues and good Qualities, would do it most effectually, and keep them for ever in his Favour. To be *meek and quiet* under *Injuries* and hard Usage, that is not otherwise to be avoided or removed, is acting with *Reason*, 'tis making the best of a bad Business, endeavouring to be easy under their Sufferings. 'Tis doing what People would wish to do, even when they find they cannot; for all *Afflictions*, as we have seen before, are more or less *Afflicting*, as the *Mind* is more or less prepar'd to bear them. And therefore Injuries, Crosses, and hard Usage are not so oppressive to *meek and quiet Spirits*, as they are to violent and furious *Tempers*. On this account, it is the wisest and most reasonable thing that *Women* or *Men* can do, to be as calm and gentle as they can, to break the Force of their Misfortunes by Patience and Submission. *Wild Birds* beat themselves almost to pieces in the same *Cage* where *Tame ones* sit and sing: The *Prison* is yet the same: One is as near *Liberty* as the other. The *Wives* that have the hardest Fortunes seldom mend it by *Contention*, *Clamour*, and *Impatience*. They often lay new Miseries upon themselves,

by

by such a Mismanagement ; whereas a gentle soft Forbearance gives at least no *new* Provocation to farther ill Usage, and bears the *Old* with less Difficulty. It is the Wisdom of every *Wife* to get this *meek and quiet Spirit*, in order to her Ease and Happiness, and upon that score, it is also commanded them by God ; for God designing nothing but the *Happiness* of his *Creatures*, commands them every thing that may procure it, and every thing that he commands has certainly some Tendency that way, and would, if rightly pursu'd, conduce to it. As the Affairs of this World are manag'd, and as *Men* govern themselves, there will be so many accidental and design'd Provocations to Anger and Impatience, that People would be extremely miserable, if God did not injoin them by all Means to fit their Minds against them, to bear them *quietly* and *meekly* when they come, and therefore 'tis in kindness to us that he lays these *Laws* and Commands upon us ; and because he is delighted in our Benefit, Ease, and Happiness, therefore he is delighted with our Compliance and Obedience, and a *meek and quiet Spirit is in his Sight of great Price*. But his *Goodness* and *Benignity* does not end here, his Aim is also our eternal Good. The *happier* our Obedience to his Commands makes us in this World, the *happier* it will also make us in the World to come. The Commands that carry their Reward with them while we obey them here, have also a Reward annex'd by Promise to them in the other Life ; therefore there is still the more Encouragement to set about our *Duty* in these Matters. In other Places has this soft and gentle Carriage of *Wives* been discours'd of, but it was also very proper to treat of it again. In this we proceed now to consider further the *Duty of Fidelity* owing from *Wives* to their *Husbands*.

The *Wife* must not only keep herself pure and chaste from all strange *Embraces*, she must not so much as give an ear to any that would allure her, but with the greatest Abhorrence reject all Motions of that sort, and never give any Man that has *once* made such a Motion to

her, the least Opportunity to make a *second*. This is not the only *Fidelity* owing from *Wives* to *Husbands*; the *Wife* owes it also in the managing those worldly Affairs he commits to her, she must order them so as may be most to her *Husband's* Advantage, and not by deceiving and cheating him employ his Goods to such Uses as he allows not of. With *Love* the *Wife* owes her *Husband* all *Friendliness* and *Kindness* of Conversation. She is to endeavour to bring him as much Assistance and Comfort of Life as is possible, that so she may answer that special End of the *Woman's* Creation, the being a *Help to her Husband*; and this in all *Conditions*, whether *Health* or *Sickness*, *Wealth* or *Poverty*; whatsoever Estate God by his Providence shall cast him into, she must be as much of *Comfort* and *Support* to him as she can. To this all *Sullenness* and *Harshness*, all *Brawling* and *Unquietness* are directly contrary: For that makes the *Wife* the *Burden* and *Plague* of the *Man*, instead of a *Help* and *Comfort*; and surely if it be a Fault to behave ones self so to any Person, how great must it be to do so to him to whom the greatest *Kindness* and *Affection* are owing?

Nor let such *Wives* think, that any *Faults* or *Provocations* of the *Husband* can justify their *Frowardness*: For they will not, either in respect of *Religion* or *Discretion*: not in *Religion*, for where God has absolutely commanded a *Duty* to be paid, 'tis not any *Unworthiness* of the Person can excuse from paying it: nor in *Discretion*, for the worse a *Husband* is, the more need there is for the *Wife* to carry herself with that *Gentleness* and *Sweetness* that may be most likely to win him. Likewise ye *Wives*, says St. Peter, be in *Subjection* to your own *Husbands*, that if any obey not the *Word*, they may without the *Word* be won by the *Conversation* of the *Wives*. It seems the good behaviour of the *Wives* was thought a powerful Means to win Men from *Heathenism* to *Christianity*, and sure it might now-a-days have some good Effects, if *Women* would have but the *Patience* to try it. At least it would have this, that it would keep some tolerable

Quiet

Quiet in Families; whereas on the other Side, the ill Fruits of the *Wives* Unquietness are so Notorious, that there are few *Neighbourhoods* but can give some Instance of it. How many Men are there, who to avoid the Noise of a froward *Wife* have fallen to Company-keeping, and by that to *Drunkenness*, *Poverty*, and a multitude of Mischiefs? Let all *Wives* therefore beware of administering that Temptation. But whenever there happens any thing which in kindness to her *Husband* she is to admonish him of, let it be with that *Softness* and *Mildness*, that it may appear 'tis *Love* and not *Anger* which makes her speak.

As the *Wife* espouses the *Man*, so she does his *Obligations* also, and wherever he by Ties of *Nature* or *Alliance* owes a *Reverence* or *Kindness*, she is no less a *Debtor*. Her *Marriage* is an *Adoption* into his Family, and she must pay to every Branch of it what their Stations there do respectively require; to define which more particularly, would be a Work of more Length than Profit. I shall therefore confine myself to the Relation she stands in to her *Husband*, her *Children*, and *Servants*. With respect to her *Husband*, *Love* is the first Debt she owes him, the prime Article in the *Marriage Vow*, and indeed the most essential, and the most requisite. Without this, 'tis only a *Bargain* and *Compact*: A *Tyranny* perhaps on the *Man's* Part, and a *Slavery* on the *Woman's*. 'Tis *Love* only that cements the *Hearts*, and where that *Union* is wanting, 'tis but a Shadow, a Carcase of *Marriage*. Wherefore as 'tis very necessary to bring some degree of that into this *State*, so 'tis no less to maintain and improve it in it; this is it which facilitates all other *Duties* of *Marriage*, making the *Yoke* sit so lightly, that it rather pleases than galls. It should then be the Study of *Wives* to preserve this Flame, that like the *Vestal* Fire it may never go out: And to that end carefully to guard it from all those things which are naturally apt to extinguish it: Of which kind are all *Frowardness* and little *Perverseness* of *Humour*, all *fullen* and *morose* Behaviour,

which by taking off from the *Delights* and *Complacency* of *Conversation*, will by degrees wear off the *Kindness*.

But of all, I know nothing more dangerous than that unhappy Passion of *Jealousy*, which tho' 'tis said to be the *Child* of *Love*, yet like the *Viper*, its *Birth* is the certain Destruction of the *Parent*. As therefore they must be nicely careful to give their *Husbands* no *Colour*, no least *Umbrage* for it, so should they be as resolute to resist all that occurs to themselves; be so far from that busy *Curiosity*, that Industry to find Causes of Suspicion, that even where they presented themselves, they should avert the Consideration, put the most candid Construction upon any doubtful Action. And indeed *Charity* in this Instance has not more of the *Dove* than of the *Serpent*. It is infinitely the wisest Course, both in relation to her present *Quiet*, and her future *Innocence*. The entertaining a jealous *Fancy* is admitting the most treacherous, the most disturbing *Inmate* in the World, and she opens her Breast to a *Fury* that lets it in. 'Tis certainly one of the most enchanting Frenzies imaginable, keeps her always in a most restless importunate Search after that which she dreads and abhors to find, and makes her equally miserable when she is injur'd and when she is not.

As she totally loses her *Ease*, so 'tis odds but she parts also with some degrees of her *Innocence*. *Jealousy* is commonly attended with a black Train, *Wrath*, *Anger*, *Malice*, and *Revenge*; and by how much the Female Impotence to govern these Passions is the greater, so much the more dangerous is it to admit that which will so surely set them in an Uproar. For if *Jealousy*, as the *wise Man* says, be the *Rage of a Man*; we may well think it may be the *Fury of a Woman*. Indeed all Ages have given Tragical Instances of it; not only in the most indecent Fierceness and Clamour, but in the solemn Mischiefs of actual *Revenge*s. Nay, 'tis to be doubted there have been some whose *Malice* has rebounded on themselves, who have ruin'd themselves in Spite, have been *Adulterers* by

by way of *Retaliation*, and taken more scandalous Liberties than those they complained of in their *Husbands*. When such enormous Effects as these are the Issues of *Jealousy*, it ought to keep *Women* on the strictest Guard against it. But perhaps it may be said, that some *Women* are not left to their Jealousy and Conjectures, but have more demonstrative Proofs. In this Age 'tis indeed no strange thing for Men to publish their *Sin*, and the Offender is so far from concealing, that he sometimes boasts of his *Crime*. In this Case I confess it will be scarce possible to disbelieve him ; but even here a *Wife* has this Advantage, that she is out of the Pain of *Suspence*. She knows the utmost, and therefore is now at leisure to convert all that Industry which she would have us'd for the Discovery, to fortify herself against a known Calamity, which sure she may do in this as well as any other. A patient Submission being the universal Remedy in all *Distresses*, and as the *slightest* can overwhelm us if we add our own Impatience towards our sinking, so the *greatest* cannot if we deny that Aid: They are for this reason far in the wrong, who in case of this Injury pursue their *Husbands* with *Virulences* and *Reproaches*, which, as *Solomon* says, is the pouring *Vinegar upon Nitre*, applying *Corrosives* when *Balsams* are most needed, by which they not only increase their own *Smart*, but render the *Wound* incurable. They are not *Thunders* and *Earthquakes*, but soft and gentle *Rains* that close the *Scissures* of the *Ground*; and the *Breaches* of *Wedlock* will never be cemented by *Storms* and loud *Outcries*; many Men have been made worse, scarce ever any *Man* better by it, for Guilt covets nothing more than Opportunity of recriminating. And where the *Husband* can accuse the *Wife's* Bitterness, he thinks he needs no other Apology for his own *Lust*.

A wise Disimulation, or very calm Notice, is sure the likeliest Means of reclaiming; for where *Men* have not wholly put off *Humanity*, there is a native Compassion to a meek *Sufferer*. We have naturally some Regret to

see a *Lamb* under the *Knife*, whereas the impatient roaring of a *Swine* diverts our Pity. Patience therefore is as much the *Interest* as it is the *Duty* of a *Wife*.

But there is another Instance, wherein that *Virtue* has yet a severer *Trial*, and that is, when a *Wife* lies under the causeless *Jealousies* of the *Husband*; I say Causeless, for if they be just, 'tis not so much a Season for *Patience* as 'tis for *Repentance* and *Reformation*. This is, sure, one of the greatest Calamities that can befall a virtuous *Woman*, who as she accounts nothing so dear as her *Loyalty* and *Honour*, so she thinks no Infelicity can equal the aspersing of them, especially when it is from him to whom she has been the most solicitous to approve herself *Faithful*. Yet God, who permits nothing but what he directs to some wise and gracious End, has an overruling Hand in all this, as well as in any other Events of Life, and therefore it becomes every *Woman* in that Condition to examine strictly what she has done to provoke so severe a Scourge; for tho' her Heart condemn her not of any *Falseness* to her *Husband*, yet probably it may of many *Disloyalties* to her *God*, and then she is humbly to accept even of this traducing of her *Innocence*, as the *Punishment* of her *Iniquity*. When she has made this penitent Reflexion on her *real* Guilts, she may then with more Courage encounter those *imaginary* Ones which are charged on her. Wherein she is to use all prudent and regular Means for her Justification, that being a Debt she owes to Truth, and her own Fame. But after all, if the Suspicion remains still fixt, as commonly those which are the most *unreasonable* are the most *obstinate*, she may still solace herself in her *Integrity*, and God's Approbation of it; nor ought she to think herself desolate, who has her *Appeal* open to *Heaven*. Therefore while she can look both inward and upward with Comfort, why should she choose to fix her Eyes only on the Object of her Grief? and while her own Complaint is of *Defamation*, why should she so dishonour *God* and a good *Conscience*, as to shew any thing can be
more

more forcible to oppress than they are to *relieve* and *support*? And if she may not indulge to *Grief*, much less may she to *Anger* and *Bitterness*. Indeed if she considers how painful a *Passion Jealousy* is, her *Husband* will more need her *Pity*, who tho' he be *unjust* to her, is yet cruel to himself. And as we do not use to hate and malign those *Lunatics*, who in their *Fits* beat their *Friends*, and cut and gash themselves, but rather make it our *Care* to put all hurtful *Engines* out of their way, so should the *Wife* not spitefully recriminate upon the *Injury*, but wisely contrive to remove and avert the *Evil* for the future, by denying herself even the most *Innocent Liberties*, if she see they dissatisfy him. I know there have been some of another *Opinion*, and as if they thought *Jealousy* were to be cur'd by *Provocation*, have in an *angry Contempt* done things to inflame it, put on an unwonted *Freedom* and *Jollity*, to shew their *Husbands* how little they had secur'd themselves by their *Distrust*: But this, as it is no *Christian*, so I conceive it is no *prudent Expedient*. It serves to strengthen not only the *Husband's* *Suspicion*, but his *Party* too, and make many others of his *Mind*. And 'tis a little to be fear'd, that by using so to brave the *Jealousy*, they may at last come to *verify* it. This *Passion* is most incident to *People of Quality*, and with the worst and most durable *Effects*. Yet whatever *Pretences* they take hence, the *Marriage Vow* is too fast a Knot to be loosed by *Fancies* and *Chimeras*, let a *Woman* then be the Person *suspecting* or *suspected*, neither will absolve her from that *Love* to her *Husband* she has sworn to pay.

But alas! what *Hope* is there that these greater *Temptations* shall be resisted, when we see every the slightest *Disgust* is now-a-days too strong for *Matrimonial Love*? which does indeed fall off of itself, and is an *Event* so much expected, that 'tis no wonder to find it expire with the first *Circuit* of the *Moon*, but 'tis every body's *Admiration* to find it last one of the *Sun*, and sometimes it vanishes so clearly as not to leave the least *Shadow* behind it, not so much as the *Formalities of Marriage*. One
Bed,

Bed, one *House* cannot hold them, as if they had been put together like *Case-Shot* in a *Gun*, only that they might the more forcibly scatter several ways. And as if this were design'd and intended in the first *Addresses*, a *separate* Maintainance is of course contracted for beforehand, and becomes as solemn a Part of the *Settlement* as the *Jointure* is. *Plutarch* observes of the ancient *Romans*, that for two hundred and thirty Years after the founding of their *State*, there never was an Example of any marry'd Couple that separated. It is not likely they could have a more binding Form of *Marriage* than ours is. The Difference must be between their *Veracity* and our *Falseness*.

But even among those who *desert* not each other, too many do mutually fall from that Intireness of *Affection*, which is the *Soul* of *Marriage*: And to help on the *Declination*, there are fashionable *Maxims* taken up to make *Men* and their *Wives* the greatest *Strangers* to each other. Thus 'tis pronounced a Piece of Ill-breeding, a Sign of a *Country Gentleman*, to see a *Man* go abroad with his own *Wife*. I suppose those that brought up these Rules are not to seek what use to make of them; and were the Time of the most modish *Couples* computed, 'twould be found they are but few of their waking *Hours*, I might say *Minutes*, together: Meer *Disquietude* and *Intermission* of Conversation, if nothing else, must needs allay, if not quite extinguish their *Kindness*. But I hope there are yet many who do not think the Authority of *Fashion* greater than that of a *Vow*, and such will still look upon it as their *Duty* both to *own* and cherish that *Kindness* and *Affection* they have so solemnly promis'd.

Another *Debt* to the Person of the *Husband* is *Fidelity*; for as she has *espoused* all his *Interests*, she is oblig'd to be true to them, to keep all his *Secrets*, to inform him of all his *Dangers*, and in a mild and gentle manner to admonish him of his *Faults*. This is the most genuine Act of *Friendship*: Therefore she who is placed in the nearest and most intimate degree of that *Relation* must not be wanting in it. She that lies in his *Bosom* should be a

kind

kind of second *Conscience* to him, by putting him in mind both of his *Duty* and his *Errors*. 'Tis a Sin to omit it as long as she can be but patiently heard, the greatest Treachery to his noblest, to his immortal Part, and such as the most *Officious* Cares of his other *Interest* can never expiate. She is indeed unfaithful to herself in it, there being nothing that does so much secure the *Happiness* of the *Wife*, as the *Virtue* and *Piety* of the *Husband*; but tho' this is to have her chiefest Care, as being his *Principal* Interest, yet she is to neglect none of the *Inferior*, but contribute her utmost to his Advantage in all his Concerns.

Of all the Particulars which have been treated of under this general Head of the Duty and Interest of Wives, there are two which can never be too earnestly recommended. First, Conjugal Fidelity as it relates to the Bed; this ought to be observed in the most nice and strict manner. The *Wife* is in that to be severely scrupulous, and never to admit so much as a Thought or Imagination, much less any Parley or Treaty contrary to her *Loyalty*. *Wantonness* is one of the foulest Blots that can stain any of the *Sex*; but 'tis infinitely more odious in the *Marry'd* than in any other *State*, it being in them an *Accumulation* of Crimes; *Perjury* added to *Uncleannefs*; the *Infamy* of their Family superstructed upon their own. And accordingly all *Laws* have made a difference in their *Punishment*. *Adultery* was by God's own Award punish'd with *Death* among the *Jews*, and it seems it was so agreeable to natural Justice, that several other Nations did the like. I know no reason, but the difficulty of *Detection*, that should any where give it a milder Sentence.

Neither, secondly, can we enough enlarge upon the Duty of *Obedience*, which *Wives* ought to practise towards their *Husbands*, because it is of late become rather a matter of *Jest* than of *Doctrine*. The Word has a very harsh sound in the *Ears* of some *Wives*, but it is certainly what all of them are bound to observe, not only by their Promise of it, tho' that were sufficient, but from an Original
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of much older Date, it being the *Penalty* that was laid upon the Woman's *Disobedience* to God, that she, and all derived from her, should be subject to the Husband. The contending for *Supreiority* is an Attempt to reverse the fundamental *Law*, which is almost as ancient as the World; but surely *God*, with whom there is no *Shadow of Change*, will not make Acts of *Repeal*, to satisfy the Petulancy of a few Masterless *Women*. The *Statute* will still stand in force, and if it cannot awe them into an *Observance*, will not fail to consign them to *Punishment*. Indeed this *Fault* is commonly its own Chastiser, and does anticipate, tho' not avert, its final Doom. The Imperiousness of a *Woman* often raises those *Storms*, in which herself is Shipwreck'd. How pleasantly might many *Women* have lived, if they had not affected *Domination*? How much even of their *Will* might they have had, if they had not struggled for it; Let a *Man* be of never so gentle a Temper, unless his *Head* be softer than his *Heart*, such an *Usurpation* will awake him to assert his *Right*. But if he be of a sour severe *Nature*, if he have as great a desire of *Rule* as she, back'd with a much better *Title*, what *Tempests*, what *Hurricanes* must two such opposite *Winds* produce? And at last 'tis commonly the *Wife's* Lot, after an uncreditable unjust *War*, to make as disadvantageous a *Peace*. This, like all other ineffectual *Rebellions*, serving only to add weight to her *Yoke*, to turn an ingenuous *Subjection* into a slavish *Servitude*. Wherefore 'tis certainly not only the *Virtue* but the *Wisdom* of *Wives* to do that upon *Duty*, which at last they must, with more unsupportable *Circumstances*, do upon *Necessity*.

And as they owe these several *Duties* to the *Person* of the *Husband*, so there is also a *Debt* to his *Reputation*; this they are to be extremely tender of, to advance it by making all that is good in him as conspicuous, as publick as they can, setting his *Worth* in the clearest *Light*, by putting his *Infirmities* in the *Shade*, casting a *Veil* upon those to skreen them from the *Eyes* of others, nay,

as far as is possible, from their own too; there being nothing acquir'd to the *Wife* by Contemplating the *Husband's* Weakness, but a Temptation of despising him, which tho' bad enough in itself, is yet render'd worse by that train of mischievous Consequences which usually attend it. In case therefore of any notable Imperfections in him, her safest way will be to consider them no farther than she can be Instrumental to the Curing them. To divert her Thoughts from them, and reflect upon her own, which perhaps, if impartially weigh'd, may balance, if not over-poise his. And indeed those *Wives* who are apt to blaze their *Husbands* Faults, shew that they have either little consider'd their own, or else find them so great, that they are forced to that Art of *Diversion*, and seek in his *Infamy* to drown their own. But that *Project* is a little unlucky, for nothing does in sober Judges create a greater Prejudice to a *Woman*, than to see her forward in impeaching her *Husband*.

Besides this immediate Tendernefs of his *Reputation*, there is another by way of *Reflexion*, which consists in a Care that she herself do nothing which may redound to his *Disbonour*. There is so strict a *Union* between a *Man* and his *Wife*, that the *Law* counts them One Person, and consequently they can have no divided *Interest*. Thus the Mis-behaviour of the *Woman* reflects Ignominy on the *Man*. It therefore concerns them as well upon their *Husbands* as their own Account, to abstain even from all appearance of *Evil*, and provide that themselves be, what *Cæsar* is said to have requir'd of his *Wife*, *Not only without Guilt but without Scandal also*.

Another part of the *Wife's* *Duty* relates to her *Husband's* Fortune: The management of which is not ordinarily the *Wife's* Province; but where the *Husband* thinks fit to make it so, she is oblig'd to administer it with her best Care and Industry: Not by any neglect of hers to give others opportunity of *Defrauding* him. Yet on the other hand, not by immoderate Tenacity
or

or Gripping to bring upon him and herself the *Reproach*, and which is worse, the *Curse* that attends *Extraction* and *Oppression*. But this is not usually the *Wives* field of Action, tho' it were easy to give Instances from *History* of the advantageous *Menage* and active Industry of *Wives*, not only in *single* Families, but *whole* Nations. Nothing can be more pregnant than that among the *Romans*, in the very Height and Flourish of the *Empire*. *Augustus* himself scarce wore any thing but of the *Manufacture* of his *Wife*, his *Sister*, *Daughter*, and *Neices*, as *Suetonius* assures us. Should the gay *Lilies* of our *Fields*, which neither *sow* nor *spin*, nor gather into *Barns*, be exempted from *furnishing* others, and left only to *clothe* themselves, 'tis to be doubted they would reverse our Saviour's *Parallel* of *Solomon's Glories*, and no *Beggar* in all his *Rags* would be *array'd* like one of these.

We will be yet more kind, and impose only the *Negative Thrift* on the *Wife*, not to waste and embezzle her *Husband's Estate*, but to confine her *Expences* to such limits as they can easily admit; a *Caution* which if all *Women* had observ'd, many *Noble Families* had been preserv'd, of which there now remains no other *Memo-rial*, but that they fell a *Sacrifice* to the profuse *Vanity* of a *Woman*; and I fear *this Age* is like to provide many more such *Monuments* for the *next*. Our *Ladies*, as if they emulated the *Roman Luxury*, which *Seneca* and *Pliny* describe with so much *Indignation*, sometimes wear about them the *Revenues* of a *Rich Family*; and those that cannot reach to that, shew how much 'tis against their *Wills* they fall lower, by the vast *Variety* and *Excess* of such things as they can possibly compass; so much *Extravagance* not only in their own *Dress*, but that of their *Houses* and *Apartments*, as if their *Vanity*, like the *Leprosy* we read of in *Leviticus*, had infected the *very Walls*. And indeed 'tis a very spreading *Eating* one, for the *Furniture* oft consumes the *House*. If some *Gentlemen* were to calculate their *Estates*, they might reduce all to the *Inventory* of *Scopias the Thessalian*, who

profest

profest his All lay only in such *Toys* as did him no good. *Women* are now skilful *Chymists*, and can quickly turn their *Husbands Earth* into *Gold*, but they pursue the Experiment too far, make that *Gold* too *Volatile*, and let it all *vapour* away in insignificant tho' gaudy *Trifles*.

Nor is it ever like to be otherwise with those that immediately affect the *Town*, that *Forge of Vanity*, which supplies a perpetual *Spring* of new Temptations. 'Tis true, there are some *Ladies* who are necessarily engaged to be there, their *Husbands* Employments or Fortunes have mark'd that out as their proper *Station*; and where the *Ground* of their stay is their *Duty*, there is more reason to hope it will not betray them to *ill*. For Temptations are most apt to assault *Stragglers*, those that put themselves out of their proper *Road*. And truly, I see not who can more properly be said to be so, than those *Women* whose Means of Subsistence lies in the *Country*, and yet will spend it no where but at *London*. Which seems to carry something of Opposition to *God's* Providence, who surely never caus'd their *Lot* to fall in a *fair Ground*, in goodly *Heritages*, with an intent they should never inhabit them. Where *God* gives an *Estate*, he as the Supreme *Landlord* affixes something of *Duty*, lays a kind of *Rent-Charge* upon it. He expects it should maintain both *Hospitality* and *Charity*, and sure both these are fittest to be done upon the place, whence the Ability for them rises. All Publick *Taxes* use to be levy'd where the *Estate* lies, and I know not why these which are *God's Assessments* upon it should not be paid there too. When a Gentleman's Land becomes profitable unto him, by the Sweat and Labour of his poor Neighbours and Tenants, 'twill be a kind of *Muzzling the Ox*, if they never taste of the *Fruit* of their *Pains*, if they shall never have the Refreshment of a good *Meal* or an *Alms*; which they are not very likely to have when all the *Profits* are sent up to maintain an *Equipage*, and keep up a *Parade* in *Town*. But alas! 'tis often not only the *Annual Profits* which go that way, not only the *Crop* but

but the *Soil* too, those *Luxuries* usually prey upon the *Vitals*, eat out the very *Heart* of an *Estate*, and many have staid in the *Town* till they have had nothing left in the *Country* to retire to.

Now, where this proceeds from the *Wife*, what Account can she give to her *Husband*, whose *Easiness* and *Indulgence* (for that must be suppos'd in the Case) she has so abus'd? As also to her *Posterity* and *Family*, who for her *Pride* must be brought Low, reduc'd to a Condition beneath their Quality, because she affected to live above it? But she will yet worse answer it to herself, on whom She has brought not only the *Inconvenience*, but the *Guilt*. A *Lofty Mind* will surely feel Smart enough by a *Fall* from an exalted to an humble *Station*, from *Profusion* to *Indigence*. What can be more Grievous to a vain and lavish Humour! Yet here 'twill further have an additional *Sting* from *Conscience*, that she owes it only to her own *Pride* and *Folly*; a most imbittering Consideration, and such as advances the Affliction beyond that of a more Innocent *Poverty*, as much as the Pain of an envenom'd *Arrow* exceeds that of another.

The saddest reckoning of all is that which she is to make to God, who has declar'd he hates *Robbery*, tho' for a *Burnt-Offering* to himself: How will he then detest this *Robbery*, this impoverishing of the *Husband*, when 'tis only to make an *Oblation* to *Vanity* and *Excess*? It should therefore be the Care of all *Wives* to keep themselves from a *Guilt*, for which *God* and *Man*, and themselves also, shall equally accuse them, and to keep their Expences within such Limits, that as *Bees* suck but not violate or deface the *Flowers*, so they as joint *Proprietaries* with the *Husbands*, may enjoy, but not devour and destroy his Fortune.

We must not forget to observe that whatever is *Duty* to the *Husband*, is equally so, be he good or ill. 'Tis not his Defect, either of *Piety* or *Morality*, that can absolve the *Wife*. For besides the Inconvenience of making her

Duty

Duty precarious, and liable to be substracted upon every Pretence of Demerit, she has by solemn Contract renounced that Liberty, and in her Marriage *Vow* taken him *for better for worse*, and 'tis too late after *Vows* to make Enquiry. How uneasy soever the Perverseness of the *Husband* may render it, he cannot thereby make it less, but more rewardable by God. How Unworthy soever the *Husband* may be, the *Wife* cannot misplace her *Observance*, while she finally terminates it on that infinite Goodness and Majesty to whom no *Love* or *Obedience* can be enough.

If a *Wife* happens to have a *Husband* that is not so faithful to her as he ought to be, it is not necessary she should seem quite insensible of it. That would look so indifferent, as if she had no manner of Kindness for him. She may make some *Complaints*, but must take care they are not too sharp and violent; her Endeavour shou'd be to bring him back to her by gentle means; and if it be his Misfortune and hers, that he still persists, let her manage it so at least, that if she must lose his *Heart*, she loses not his *Esteem*.

When any Misunderstanding arises between the *Husband* and the *Wife*, if she be never so little *Handsom*, she will find but too many that will seem concern'd for her hard Fate. Some will tell her, it is very surprising that such a Person as she is, who might make so many *Worthy Men* Happy, shou'd be so *ill* treated by an *Husband*; others will cry, 'tis very strange that a Man who ought to sacrifice all for her sake, shou'd prefer another before her, who does not deserve half so much. Such is the Language of *Lovers*: They set off all their Wicked Designs with the plausible Pretences of *Pity* and *Complacency*, and when every Word they say is to Undermine their *Virtue*, all their Appearances seem only intended to defend their *Merit*. They will represent the Unworthiness of her *Rivals*, to exasperate her against her *Husband*, for the Neglect or Indifference he shews her. They will complain that this plainly discovers the depraved

praved Appetites of *Husbands*; besides a hundred other Stories which they are very ready to tell to *Women* that will take the Pains to hear them. After this they will fall to their *Counsels*. By degrees they inspire them with Thoughts of *Revenge*, they represent to them, *They ought to let their Husbands see they are not Insensible of the Injustice done them, and it sticks only at their own Doors, that they pay them not in their own Kind. That such sorts of Reprimands have sometimes a better Effect upon them than Patience, and if the Husband will continue in his ill Courses, he deserves that the Wife should also dispense a little with the Fidelity which she promis'd him.* Having ended their *Satire* against the *Rival*, they pass on next to the Person of the *Husband*. They begin with some little *Insinuations*, for fear the *Wife* should take Offence. The first Conference is spent only upon the Subject of the Man's *Inconstancy*; at the next they push the Matter a little farther. If he happens to have any natural *Imperfection*, they so contrive it as to let it slip in gently with the *Praises* which they bestow upon the *Wife*. If she does not seem to be much angry at it, or if she feigns not to have taken notice of it, they go on. Thus far they make no *Declaration*. They only act the Part of a good *Friend*, who sincerely interests himself in her Concerns purely for her Service. They commend her, they pity her. They propose some *Diversions*, and by little and little they thus become more familiar to her, they seek all Occasions to discourse further with her, and by seeking they find. Thus it is that her great *Friend* and *Confident*, getting by degrees into her *Heart*, at length usurps a Place which did not belong to him.

When *Divisions* of this kind happen in a marry'd *Life*, a *Wife* must take great Care what Measures she takes. For, true it is, there is nothing so pleasing and natural as to have one's self pity'd, when one suffers: However, in this Case, *Virtue* obliges a *Woman* to bear patiently the *Burden* herself, and what Cause soever she

has,

has, she must never suffer any *Man* upon any Pretence whatsoever to speak ill of her *Husband*. Her best way in such a Conjunction, is never to admit of any such Discourse: For, if she commends her *Husband* when all the World knows he does not deserve it, she will pass either for a *Fool* or a *Hypocrite*; and if she complains who can help her? *Women* do not naturally love one another. Their ill Politicks put them generally at *Variance*; and what has been said already shews the Danger of their trusting themselves to the Compassion of *Men*.

Some Men are, 'tis true, incapable of attempting any thing in cool Blood against the *Virtue* of a marry'd *Woman*, who lies under no suspected *Character*. But *Men* insensibly go often farther than they intended: To Day 'tis *Pity* only, to *Morrow* it changes its *Nature*; and when *Pity* once degenerates with them into *Love*, they dare no longer answer for themselves. The surest way is then to have no particular Intimacy with such *Friends*. Unhappy Necessity, which thus obliges *Men* and *Women* to distrust one another, and to put a *Bar* between two *Sexes*, which *Heav'n* seems to have made to be united.

But for all this, 'tis not pretended hereby to deprive *Ladies* of a fair Correspondence and Conversation with such *Men* of their own Condition as they may be oblig'd to entertain. No: nor is it unadvisable to admit sometimes even of a particular *Friend*, that may be capable of assisting them with his good *Counsel*. All that is meant by what has been said, is to shew the Care and Caution they ought to take in so delicate and nice a Matter. It is very hard for a *Virtue* and a *Passion*, which are situated so near together, long to observe and keep their due Distance. It is then very fit that their *Friend* whom they have a mind to raise to be a Confident, shou'd be of such an advanc'd *Age*, and of such known *Worth* and *Probity*, that they may safely see him without giving *Offense*, and with all Security to the *Rules* of *Decency*.

I know

I know very well that *Marriage* is made so slight a Matter, and the mutual *Duties* of *Husband* and *Wife* so little consider'd, that few *Women*, as well as *Men*, among Persons of Rank, think they are at all bound by them. But as all this proceeds from want of due Consideration, 'twill not be improper to say a Word or two to the fair Sex of that *Condition*, which the *Mode* seems to have exalted beyond the Limits of *Divine* or *Human* Laws, as they have Relation to *Matrimony*.

What can be of more Importance to a young *Lady* of *Quality*, than to inform herself well as to her Conduct in a State of *Life*, to which 'tis very probable she is not indifferent as soon as she is capable of distinguishing it from that of *Virginity*? To know how to live with a *Husband* is a Knowledge that, of all others, will stand her in the greatest stead; and *Husband* is so large a Word, that few *Rules* can be fix'd to it which are unchangeable, the Methods being as various as the several *Tempers* of *Men*, to which they must be suited; yet one must not omit some *General Observations*, which with the Help of their own may better direct young *Ladies* in this part of their Lives, upon which their *Happiness* most depends.

It is one of the Disadvantages belonging to their Sex, that young *Women* are seldom permitted to make their own *Choice*, especially where there is a *Fortune* to go with them. Their Friends Care and Experience are taken for granted to be safer Guides to them than their own *Inclinations*; and their *Modesty* often forbids them to refuse whom their *Parents* recommend, tho' their inward Consent may not entirely correspond with it. In this Case there remains nothing for them to do, but to endeavour to make that easy which falls to their *Lot*, and by a wise Use of every thing they may dislike in a *Husband*, turn that by degrees to be very supportable, which if neglected may in time beget an *Aversion*.

They must lay it down for a Foundation in general, that there is, as has been shewn at large, an *Inequality*
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in the *Sexes*, and that for the *Oeconomy* of the World, the *Men*, who were to be the *Lawgivers*, had the better share of *Reason* bestow'd upon them; by which means the other *Sex* is the better prepar'd for *Compliance*, which is necessary for the better Performance of those *Duties* that seem most properly assign'd to it. This looks a little *Uncourtly* at the first Appearance, but upon Examination it will be found that *Nature* is so far from being *Unjust* to them, that she is partial on their side. She has made *Women* such large *Amends* by other Advantages for the seeming *Injustice* of the first Distribution, that the Right of *Complaining* is come over to the other *Sex*. The *Ladies* have it in their Power not only to free themselves, but to subdue their *Masters*, and without Violence throw both their *Natural* and *Legal Authority* at their own Feet. The two *Sexes* are made of differing *Temper*s, that their *Defects* may be the better mutually supply'd. *Women* want the Reason of *Men* for their Conduct, their Strength for their Protection; *Men* want the Gentleness of *Women* to soften and entertain them. The first Part of the Life of *Man* is a good deal subjected to the *Woman* in the *Nursery*, where she reigns without Competition, and by that means has the Advantage of giving the first Impressions. She has afterwards stronger Influences, which well manag'd have more Force on her behalf, than all the *Privileges* and *Jurisdictions* *Man* can pretend to have against her. *Women* have more Strength in their Looks than *Men* have in their *Laws*, and more Powers by their Tears than *Men* have by their Arguments.

'Tis true, the *Laws* of Marriage run in a harsher Stile towards the *Women*. Obey is an ungenteel Word, and less easy to be digested by making such an unkind Distinction in the Words of the Contract, and so very unsuitable to the Excess of Good Manners which generally goes before it. Besides, the *Universality* of the Rule seems to be a Grievance, and it appears reasonable that there ought to be an Exemption for extraordinary *Women* from ordinary

dinary Rules, to take away the just Exception that lies against the false measure of *General Equality*.

It may be alledg'd by the *Counsel* retain'd by the *Fair Sex*, that as there is in all other *Laws* an Appeal from the *Letter* to the *Equity* in Cases that require it, it is but reasonable that some *Court* of a larger *Jurisdiction* might be erected, where some *Wives* might resort and plead *pecially*; and in such Instances where *Nature* is so kind as to raise them above the *Level* of their own *Sex*, they might have *Relief*, and obtain a *Mitigation* in their own *Particular*, of a *Sentence* which was given generally against *Woman-kind*. The Causes of *Separation* are now so very coarse, that few are *confident* enough to buy their *Liberty* at the Price of having their *Modesty* so expos'd. And for *Disparity* of *Minds*; which above all other things requires a *Remedy*, the *Laws* have made no *Provision*. So little refin'd are Numbers of Men by whom they are compil'd. This and a great deal more might be said to give a Colour to the Complaint, but the Answer to it in short is, that the *Institution* of *Marriage* is too sacred to admit a *Liberty* of *objecting* to it. That the Supposition of *Womens* being the weaker *Sex*, having without all doubt a good Foundation, makes it reasonable to subject it to the *Masculine Dominion*. But the *Law* presumes there would be so very few found in this Case, who would have a sufficient Right to this Privilege, that it is safer some *Injustice* should be conniv'd at in a very few Instances, than to break into an Establishment, upon which the Order of Human Society does so much depend.

And if those *Laws* were laid a little more open, out of Complaisance to the more deserving of the *Sex*, might not the Men demand they should be stretcht too a little in their Favour? To give them Ease in Cases where their Disturbances arise purely from the *Weakness* and *Folly* of the *Wives*, a great part of which may be entirely owing to their *Sex*: Who are therefore to make the best of what is settled by *Law* and *Custom*,
and

and not vainly imagine it will be chang'd for the sake of a few *Women of uncommon Merit*. But that the Ladies may not be discourag'd, as if they lay under the Weight of an *incurable Grievance*, they are to know that by a *wise and dextrous Conduct*, it will be in their Power to relieve themselves from any thing that looks like a *Disadvantage*. For the better *Direction* of those who are dispos'd to receive *Direction*, I will give a hint of the most ordinary *Causes of Dissatisfaction* between *Man and Wife*, that they may be able by such a *Warning* to live so upon their *Guard*, that when they shall be marry'd, they may know how to *cure their Husbands Mistakes*, and to *prevent* their own.

First then they are to consider, they live in a Time which has render'd some kind of *Frailties* so *habitual*, that they lay Claim to large *Grains of Allowance*. The World in this is somewhat unequal, and *Man* seems to play the *Tyrant* in distinguishing partially for his own *Sex*, by making that in the utmost Degree *criminal* in the *Woman*, which in the *Man* passes under a much *gentler Censure*. The Root and the Excuse of this *Injustice*, is the *Preservation of Families* from any *Mixture* which may bring a blemish upon them, and while the *Point of Honour* continues to be so plac'd, it seems unavoidable to give the *Woman* the greater share of the *Penalty*; but if in this the *Sex* lies under any *Disadvantage*, it is more than recompens'd by having the *Honour of Families* in their keeping. The Consideration so great a Trust must give the *Wife* makes full amends, and this Power the World has lodg'd in her, can hardly fail to restrain the Severity of an *ill Husband*, and to improve the Kindness and Esteem of a *good one*. This being so, let her remember, that next to the Danger of committing the *Fault* herself, the greatest is that of *seeing* it in her *Husband*. She must not seem to look or hear that way. If he is a *Man of Sense*, he will reclaim himself; the Folly of it is of itself sufficient to cure him: If he is not so, he will be provok'd, but not reform'd. To expostulate

in these Cases, looks like declaring War, and preparing Reprisals, which to a *thinking Husband* would be a dangerous Reflexion. Besides, it is so coarse a Reason that will be assign'd for a Lady's too great warmth upon such an Occasion, that *Modesty* no less than *Prudence* ought to restrain her: Since such an Indecent Complaint makes a Wife much more ridiculous than the Injury that provokes her to it. But it is yet worse and more unskilful to *blaze* it in the World, expecting it should rise up in Arms to take her part. Whereas she will find it can have no other Effect, than that she will be serv'd up in all Companies, as the *reigning Jest* at that time, and will continue to be the common Entertainment, 'till she is rescu'd by some *newer Folly* which comes upon the Stage, and drives her away from it. The *Impertinence* of such Methods is so plain, that it does not deserve the pains of being laid open. Let the *Ladies* assure themselves, that in these Cases their *Discretion* and *Silence* will be the most *prevailing Reproof*. An *affected Ignorance*, which is seldom a Virtue, is a great one here. And when the *Husband* sees how unwilling the Wife is to be uneasy, there is no stronger Argument to persuade him not to be unjust to her. Besides it will naturally make him the more yielding in other things. And whether it be to cover or redeem his *Offence*, she may have the good Effect of it while it lasts, and all that while have the most reasonable Ground that can be, of presuming such a Behaviour will in the end entirely Convert him. There is nothing so glorious to a *Wife* as a Victory so gain'd; a Man so reclaim'd is for ever after subjected to her *Virtue*, and her bearing for a time is more than rewarded by a Triumph that will continue as long as her Life.

The next thing to be supposed is, that the *Husband* may love *Wine* more than is convenient: It will be granted, that tho' there are *Vices* of a deeper Dye, there are none that have a greater *Deformity* than this when it is not restrain'd; but with all this, the same Custom, which is the more to be lamented for its being so general, should

should make it less uneasy to every one in particular, who is to suffer by the Effect of it. A *Woman* need not be surpris'd if she has a *Drunkard* for her *Husband*: 'Tis no new thing, There is, by too frequent Examples, Evidence enough that such a Misfortune may happen, and yet a *Wife* may live too without being Miserable. *Self-love* dictates aggravating Words to every thing we feel. *Ruin* and *Misery* are the Terms we apply to whatever we do not like, forgetting the Mixture allotted to us, by the Condition of Human Life by which it is not intended we should be quite exempt from Trouble. It is fair if we can escape such a Degree of it as would oppress us, and enjoy so much of the pleasant part as may lessen the ill *Taste* of such things as are unwelcome to us. Every thing has two sides, and for our own Ease we ought to direct our Thoughts to that which may be least liable to Exception. To fall upon the worst *side* of a *Drunkard* gives so unpleasant a Prospect, that it is not possible to dwell upon it. Let us pass then to the more favourable *Part*, as far as a *Wife* is concern'd.

I am tempted to say, if the Irregularities of the Expression could in strictness be justify'd, that a *Wife* is to thank God her *Husband* has *Faults*. Mark the seeming *Paradox*. A *Husband* without *Faults* is a dangerous Observer, he has an Eye so piercing, and sees every thing so plain, that it is expos'd to his full Censure; and tho' one would not doubt, but the Virtue of a good *Wife* would disappoint the sharpest Enquiries, yet few *Women* can bear the having all they say or do, represented in the clear Glass of an Understanding without *Faults*. Nothing softens the *Arrogance* of Man's Nature like a mixture of some *Frailties*; it is by them we are best told, we must not strike too hard upon others, because we ourselves do so often deserve Blows. They pull our Rage by the Sleeve, and whisper *Gentleness* to us in our *Censures*, even when they are rightly apply'd. The *Faults* and *Passions* of *Husbands* bring them down to you, and make them content to live upon less unequal

Terms than *faultless* Men would be willing to stoop to. So haughty is Mankind 'till humbled by common Weaknesses and Defects, which in our corrupted State contribute more towards the reconciling us to one another, than all the *Precepts* of the *Philosophers* and *Divines*. Where the Errors of the *Man's* Nature make amends for the Disadvantages of the *Woman's*, it is more for her part to make use of the *Benefits*, than to quarrel at the *Faults*.

Thus in case a *Drunken Husband* should fall to a *Lady's* share, if she will be *wise* and *patient*, his *Wine* shall be of her side. It will throw a Veil over her Mistakes, and will set out and improve every thing she does that he is pleas'd with. Others will like him less, and by that means he may perhaps like her the more. When after having din'd too well, he is receiv'd at home without a *Storm*, or so much as a Reproachful Look, the *Wine* will naturally work out all in Kindness, which a *Wife* must encourage, let it be wrapt up in never so much Impertinence. On the other side it would boil up in *Rage*, if the mistaken *Wife* should treat him roughly, like a certain thing call'd a *kind Shrew*, than which the World with all its Plenty cannot shew a more senseless, ill-bred, forbidding Creature. Let the *Wife* consider that where the *Man* will give such frequent Intermissions of the use of his Reason, she insensibly gets a Right of *Governing* in the *Vacancy*, and that raises her *Character* and *Credit* in the Family to a higher pitch than perhaps could be done under a *sober Husband*, who never puts himself into an Incapacity of holding the *Reins*. If these are not intire *Consolations*, at least they are *Remedies* to some Degree. They cannot make *Drunkennes* a *Virtue*, nor a *Husband* given to it a *Felicity*; but the *Wife* will do herself no ill Office in endeavouring by these means to make the best of such a *Lot*, in case it should happen to fall to her, and by the help of a wise Observation to make that very *supportable*, which would otherwise be a *Load* that would oppress her.

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The next Case I will put is, that a *Husband* may be *Cholerick* and *Ill-humour'd*. To this may be said, that *passionate* Men generally make amends at the foot of the Account. Such a Man if he is *angry* one day without any *Cause*, will the next day be as *kind* without any *Reason*. A Wife, by marking how the *Wheels* of such a Man's Head are used to move, may easily bring over all his *Passions* to her Interest. Instead of being struck down by his *Thunder*, she may direct it where, and upon whom she shall think it best apply'd. Thus are the strongest *Poisons* turn'd to the best *Remedies*, but then there must be *Art* in it, and a skilful Hand, else the least *bungling* makes it Mortal. There is a great deal of nice Care requisite to deal with a Man of this Complexion. *Choler* proceeds from *Pride*, and makes a Man so partial to himself, that he swells against Contradiction, and thinks he is lessen'd if he is oppos'd. The *Wife* must in this Case take care of increasing the *Storm* by any unwary *Word*, or kindling the *Fire* while the Wind is in a Corner which may blow it in her Face. She is dexterously to yield every thing 'till the *Husband* begins to cool, and then by slow degrees she may rise and gain upon him. Her *Gentleness* well turn'd will, like a Charm, dispel his ill-placed *Anger*, a kind *Smile* will reclaim when a shrill pettish *Answer* would provoke him; rather than fail upon such Occasions, when other Remedies are too weak, a little *Flattery* may be admitted, which by being *necessary* will cease to be *criminal*.

If *Ill-Humours* and *Sullenness*, and not open and sudden Heat is his Disease, there is a way of treating that too, so as to make it a Grievance to be endur'd. In order to it, she is first to know, that naturally *good Sense* has a mixture of *Surly* in it; and there being so much *Folly* in the World, and for the most part so Triumphant, it gives frequent Temptations to raise the *Spleen* of Men who think Right. Therefore that which may generally be call'd *Ill-Humour* is not always a Fault; It becomes one, when either it is wrong apply'd, or is conti-

nu'd too long when it is not so. For this Reason the *Wife* must not too hastily fix an ill Name upon that which may perhaps not deserve it; and tho' the Case should be, that the *Husband* might too sourly resent any thing he dislikes, it may so happen that more Blame may belong to her *Mistake* than to his *Ill-Humour*. If a *Husband* behaves himself sometimes with an Indifference, that a *Wife* may think Offensive, she is in the wrong to put the worst Sense upon it, if by any means it will admit a better. Some *Wives* will call it *Ill-Humour*, if their *Husbands* change their *Stile* from that which they us'd while they made their first Addresses to them. Others will allow no *Intermission* or *Abatement* in the Expressions of Kindness to them, not enough distinguishing times, and forgetting that 'tis impossible for Men to keep themselves up all their Lives to the height of some extravagant Moments. A Man may at some times be less careful in little things, without any cold or disobliging Reason for it, as a *Wife* may be too expecting in smaller Matters without drawing upon herself the Inference of being *Unkind*. And if the *Husband* should be really *Sullen*, and have such frequent Fits as might take away the Excuse of it, it concerns her to have an Eye prepar'd to discover the first Appearances of Cloudy Weather, and to watch when the Fit goes off, which seldom lasts long if it is let alone. But while the Mind is sore, every thing galls it, and that makes it necessary to let the *black Humour* begin to spend itself, before she comes in and ventures to undertake it.

If, in the *Lottery* of the World, a *Lady* should draw a *Covetous Husband*, I confess it will not make her proud of her good Luck, yet even such a one may be endur'd too, tho' there are few Passions more untractable than that of *Avarice*. She must first take care that her *Definition* of *Avarice* may not be a *Mistake*. She is to examine every Circumstance of her *Husband's* Fortune, and weigh the Reason of every thing she expects from him, before she has Right to pronounce that Sentence.

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The Complaint is now so general against all *Husbands*, that it gives great Suspicion of its being often ill-grounded. It is impossible they should all deserve that Censure, and therefore it is certain that 'tis many times mis-appl'y'd. He that *s pares* in every thing is an inexcusable *Niggard*, he that *s pares* in nothing is an inexcusable *Mad-man*. The *Man* is to *s pare* in what is least necessary, to lay out more Liberally in what is most requir'd in our several Circumstances. Yet this will not always satisfy. There are *Wives* who are impatient of the Rules of Oeconomy, and are apt to call their *Husbands* Kindness in question, if any other Measure is put to their Expence than that of their own *Fancies*. Let the *Ladies* be sure to avoid this dangerous Error, such a Partiality to themselves which is so offensive to an Understanding Man, that he will very ill bear a *Wife's* giving herself such an injurious Preference to all the *Family*, and whatever belongs to it.

But to admit the worst, that the *Husband* is really a *close-banded Wretch*, the *Wife* must in this, as in other Cases, endeavour to make it less Afflicting to herself, and must first observe *seasonable Hours* of Speaking, when she offers any thing in Opposition to this Reigning Humour; a *third Hand* and a *wise Friend* may often prevail more than she will be allow'd to do in her own Cause. Sometimes she is dextrously to go along with him in things where she sees that the niggardly part of his Mind is most predominant, by which she will have the better Opportunity of persuading him in things where he may be more indifferent. Our Passions are very unequal, and are apt to be rais'd or sunk according as they work upon different Objects. They are not to be *stop't* or *restrain'd* in those things where our Mind is more particularly engag'd. In other matters they are more tractable, and will sometimes give Reason a Hearing, and admit a fair Dispute. More than that, there are few Men even in this Instance of *Avarice* so entirely abandon'd to it, that at some Hours and upon some Oc-

sions will not forget their Natures, and for that time turn Prodigal. The same Man who will *grudge* himself what is necessary, let his *Pride* be rais'd and he shall be *Profuse*; at another time his *Anger* shall have the same effect, a *Fit of Vanity, Ambition*, and sometimes of Kindness, shall open and enlarge his *Narrow Mind*. A *Dose of Wine* will work upon his *tough Humour*, and for the time dissolve it. The *Wife's* Business must be, if this Case happens, to watch these *Critical Moments*, and not let one of them slip without making her advantage of it; and she may be said to want Skill, if by these means she is not able to secure herself in a good Measure against the Inconveniences this scurvy Quality in her *Husband* might bring upon her, except he should be such an incurable *Monster*, as it is to be hop'd will never fall to a good Woman's share.

The last Supposition I will make is, if the *Husband* should be *Weak*, and *Incompetent* to make use of the Privileges that belong to him. It will be yielded that such a one leaves room for a great many Objections. But God Almighty seldom sends a *Grievance* without a *Remedy*, or at least such a Mitigation as takes away a great part of the Sting and the Smart of it. To make such a Misfortune less heavy, the *Wife* is first to bring to her Observation, that she very often makes a better Figure, for her *Husband's* making no great one; and there seems to be little Reason why the same *Lady* that chooses a *Waiting-woman* with *worse Looks*, may not be content with a *Husband* with less *Wit*; the Argument being equal, from the Advantage of the Comparison. If she will be more asham'd in some Cases of such a *Husband*, she will be less afraid than she would perhaps of a wise one. His *unseasonable Weakness* may no doubt sometimes grieve her, but then set against this, that it gives her the Dominion if she will make the right use of it. It is next to his being *Dead*, in which Case the *Wife* has right to Administer; therefore let her be sure, if she has such an *Idiot*, that none except herself may have

have the benefit of the Forfeiture. Such a Fool is a dangerous Beast, if others have the keeping of him, and she must be very undextrous, if when her *Husband* shall resolve to be an *As*, she does not take care he may be her *As*. But she must go skilfully about it, and above all things take heed of distinguishing in Publick what a kind of *Husband* he is. Her inward Thoughts must not hinder the outward Payment of the Consideration that is due to him. Her slighting him in Company, besides that it would to a discerning By-stander give too great Encouragement for the making nearer Applications to her, is in itself such an indecent way of assuming, that it may provoke the same Creature to break loose and to shew his *Dominion* for his Credit, which he was content to forget for his Ease. In short the surest and most approv'd Method will be to do like a wise *Minister* to an easy *Prince*, first give him the Orders you afterwards receive from him. With all this, that which a *Wife* is to pray for, is a wise *Husband*, one that by knowing how to be a *Master*, for that very reason will not let her feel the Weight of it: One whose Authority is so soften'd by his Kindness, that it gives her Ease without abridging her *Liberty*: One that will return so much Tenderness for her just Esteem of him, that she will never want *Power*, tho' she will seldom care to use it. Such a *Husband* is as much above all the other Kinds of them, as a *Rational Subjection* to a Prince is to be preferr'd before the Disquiet and Uneasiness of *unlimited Liberty*. And such a gentle and reasonable *Dominion* in the *Husband*, is as much above the lordly and domineering Superiority affected by some Men over their *Wives*, as a just and lawful Authority is preferable to an *absolute* and *arbitrary* Tyranny.

Before I leave this Head, I will add a Word or two more concerning the *Wife's* Behaviour to her *Husband's* Friends, which requires the most refin'd Part of her Understanding to acquit herself well of it. She is to study how to live with them, with more Care than she

is to apply to any other Part of her Life; especially at first, that she may not stumble at the first setting out. The Family into which she is grafted will generally be apt to expect, that like a Stranger in a Foreign Country she should conform to their Methods, and not bring in a new Model by her own Authority. The *Friends* in such a Case are tempted to rise up in Arms as against an unlawful Invasion, so that she is with the utmost Caution to avoid the least Appearances of any thing of this kind; and that she may with less Difficulty afterwards give her Directions, let her be sure at first to receive them from her Husband's *Friends*. Let her gain them to her by early applying to them, and they will be so satisfy'd, that, as nothing is more thankful than *Pride* when it is comply'd with, they will strive which of them shall most recommend her. And when they have helpt her to take Root in her Husband's Opinion, she will have less Dependence upon theirs, tho' she must not neglect any reasonable Means of preserving it. She is to consider that a *Man* govern'd by his *Friends*, is very easily inflam'd by them; and that one who is not so, will yet for his own Sake expect to have them consider'd. It is easily improv'd to a *Point of Honour* in a *Husband*, not to have his Relations neglected, and nothing is more dangerous than to raise an Objection which is grounded upon *Pride*; it is the most stubborn and lasting Passion we are subject to, and where it is the first Cause of the *War*, it is very hard to make a secure *Peace*. Her Caution in this is of the last Importance to her.

And that she may the better succeed in it, let her carry a strict Eye upon the *Impertinence* of her *Servants*; take heed that their *ill Humour* may not engage her to take Exceptions, or their too much assuming in small Matters raise Consequences which may bring her under great Disadvantage. Remember that in the Case of a *Royal Bride*, those about her are generally so far suspected to bring in a foreign Interest that in most Countries

tries they are insensibly reduc'd to a very small Number, and those of so low a Figure, that it does not admit the being *Jealous* of them. In little, and in the Proportion, this may be the *Case* of every *New-marry'd Woman*, and therefore it may be more adviseable for her to gain the *Servants* she finds in a Family, than to tie herself too fast to those she carries into it.

A prudent *Woman* will not overlook these *Reflexions*, because they may appear small and inconsiderable; for it may be said, that as the *greatest Streams* are made up of the *small Drops* at the head of the Springs from whence they are deriv'd, so the *greatest Circumstances* of her Life will be in some degree directed by those seeming *Trifles*, which having the Advantage of being the first *Acts* of it, have a greater effect than singly in their own Nature they could pretend to.

Let all Wives, as much as Nature will give them leave, forget the great Indulgence they have found at Home. After such a gentle Discipline as they have been generally under from fond *Parents*, they will dislike every thing that seems to be harsher to them. The Tenderness of kind *Parents* is of another Nature, and differing from that which they will meet with first in any Family into which they shall be transplanted; and yet they may be very kind too, and afford no justifiable Reason for the Complaint. *Wives* must not be frightened with the first Appearances of a *differing Scene*, for when they are us'd to it, they may like the House they go to better than that they left, and their *Husband's* Friends will have so much advantage of their *Parents*, that the latter will yield up the Competition; and, as well as they love her, every *Father* and *Mother* will be glad to surrender their *Daughter* to such a *Rival*.





The M O T H E R.

THE First Consideration we should have, in reflecting on the *Duties* of Life, is to pay *Obedience* to the *Laws* of God, to please him, and to render ourselves so acceptable in his Sight as may secure us not only a *Present* but a *Future* Happiness.

And tho' the *Reflexions* we have already made have been intermix'd with such as have been purely *civil*, and related only to *temporal* Life, yet our main View has been to the *Eternal* one; for whatever tends to *Virtue* tends also to *Salvation*.

The principal Care of the *Mother* being to Educate her Children well, let us in the first place observe, that when they are injoin'd to *bring them up in the Nurture and Admonition of the Lord*, 'tis according to the Letter, to bring them up in the *Christian Religion*, to teach them their *Duty*, what they are to *Believe* and *Practise*: to instruct them in the Knowledge of God and *Jesus Christ*, to shew them in what Condition they are by *Nature*, and to what they are advanced by *Grace*. This is the greatest Testimony of Love that *Parents* can shew their *Children*, the greatest Kindness they can do them, the greatest *Blessing* and the best *Inheritance* they can bestow upon them. Without this it is a little thing to say, that neither *Wisdom*, *Riches*, *Honours*, nor any thing besides can make them *happy*, for without this they will with all the rest be miserable.

Would you, *Parents*, have your *Children* Honour you, and behave themselves *Obediently*, and as becomes them in all Respects? Bring them up then in the *Fear and Nurture*

Nurture of the Lord; teach them the *Christian Law*, let them read and be conversant in the *Holy Scriptures*, they will there see their *Duty*, they will there find such Lessons of Instruction, such great Encouragements and Promises of vast Rewards, as will secure their *Honour* and *Respect*, their *Service* and *Obedience* to their *Parents*. By *Nurture and Admonition of the Lord*, may also be understood such a Religious Reproof and Castigation of Children as is agreeable to the Doctrine and good Spirit of *Christ the Lord*. Would you who are *Parents* be *Honour'd* and *Obey'd* by your *Children*? take the Courses which are properest for that Purpose; do not think of bringing your Designs to pass by being hard, morose, and always out of *humour* with them, by treating them inhumanly and cruelly, by discouraging them continually with Frowns and ill Looks, with *Tauntings* and *Upbraidings*, with *Threats* and *Chastisements*: They will not need so great *Severities*, such *slavish* Usage, such daily Menaces of *disinheriting* and *casting off*, and such like rugged and illiberal *Treatment* as is sometimes shewn them. These things do often but inflame them, and exasperate them to greater Contumacy, extinguish by degrees their natural *Piety* and *Affections*, make them avoid your sight, fly from you as from Mischief, to dread you like an Executioner, shake off the *Yoke* as soon as possibly they can, and if not *hate* yet never love you more. They will be won with better Arguments than these, you may secure their *Honour* and *Obedience* better by more natural and gentle Methods. Give them such good Instructions as you find in *sacred Writ*; remember them of God's Commands to *Honour* and *Obey their Parents*; admonish them from thence, with the *Spirit of Meekness*, to take good heed to their *Ways*, how they transgress the Laws of God by disobeying their *Parents* Commands when just and reasonable, and how they shall one Day be put to answer for the neglectful or contemptuous Breach of them.

Lay but at first this good Religious *Foundation* in their *Minds*, and you may build upon it for ever after; it will hold

hold when all Things else fail, and it will forward all Considerations besides; it will give *Strength* to every *Argument*, it will be the readiest way to convince young People, you design their *Good* in all Injunctions and Commands; they will see that their *Parents* urge no more than *God* enjoins, and have no other Interest to pursue than their *Happiness*. The Reception of any *Argument*, the Power that either Advice or Command shall obtain, depends in a great measure upon the Way and Manner of propounding it. If you have once convinc'd the *Party* that you design his Benefit, you have already gain'd a favourable Attention, and every thing you say shall be consider'd; but if you give him Cause to suspect your Kindness, he will neglect or coldly entertain all you shall offer: When Young ones are convinced of the true Love and Kindness of their *Parents*, (and it is very easy to convince them by gentle Usage) they will bear with *Decency* and *Patience* a great many hard uneasy Things; *Reproof*, and *Admonition*, and *Punishments* will find *Submission* and *Obedience*, when they come to think it is in order to their *Good*, or at least design'd for that purpose. It is not to be thought that any Manner of *Restraint* should be for the present easy, or well taken; a *Parent* is not to look for this, nor to have any great Regard to it; but he is so to order his *Chastisements*, that upon Consideration and Reflexion the *Children* may find that all was well intended towards them; that all their *Admonitions* and *Reproofs*, *Restraints* and *Punishments*, were natural and moderate, such as were proper for their *Age*, *Condition* and *Offence*; such as were likely to effect *Amendment*, and prevent or cure an Evil; such as other *Parents*, wise and tender, might make use of on the like Occasions, such as Religion wou'd advise and justify. Such *Nurture* and *Admonition*, such *Instruction*, *Reproof* and *Chastisement* as this, wou'd look as if it came from the *Lord*, who never grieves us *swillingly* or for his *Pleasure*, but for *Necessity*, for our *Amendment* and our lasting *Good*, and such as this wou'd
secure

secure the *Honour and Respect*, the *Service and Obedience* of *Children* to *Parents*.

The Number of Cruel and Unnatural *Parents* are so small, that few *Children* suffer at their Hands, and therefore it will not be reasonable that many should apply what has been said too closely to themselves, or think it their own Case, whether *Parents* or *Children*. The latter are not to think the *Parents* Cruel or Unnatural because they have been constantly reprov'd for their Evil *Words* or *Practice*, and strictly restrain'd from doing any thing hurtful to themselves or others, or sharply punish'd for having done it: For these are all of them *Duties* in *Parents*, and cannot therefore be their *Faults*. Besides, it may very well happen, that *Parents* may be angry sooner and retain it longer with great Reason and Justice, when the *Children* think otherwise, because they understand Things better, see the Natural Tendency of many of their *Actions* and *Humours*, and the Consequences they may draw after them, and the *Hazards* and sinful Courses they may engage them in. Besides a World of things, which *Ignorance*, *Thoughtlessness*, and *Inexperience* keep the *Children* from considering, they are too much concern'd in their own behalf, to pass a true Impartial Judgment on the *Severities* they undergo; too apt to justify their own Conduct, and to conclude themselves, if not entirely *Innocent*, yet not deserving such *Reproof* or *Punishment*: And after all that can be said, it were much better for the World and more reasonable, all things consider'd, that more *Children* shou'd suffer from the *Rigours* of their *Parents*, than do, or ever will do, than that *Parents*, out of fear of offending on this Side, shou'd be restrain'd from using such *Severities*, as they who know their *Childrens* *Humours* and *Inclinations* best, shall think convenient; or that *Children* should dispute, contest, and quarrel their Right, or should withdraw themselves from their *Obedience* upon any such Pretence. Of the two *Evils*, this beyond Comparison would be the greater; and however
hard

hard and heavy the *Dominion* of some *Parents* may be, I know no Remedy or Way to ease the *Children* while they continue under them: but a *submissive*, *meek*, and *dutiful* Deportment towards them. *Patience* and quiet undergoing what is laid upon them, will soonest bring the *Parents* to Consideration and Reason, and mollify their *Fury*, and sometimes their *Hearts*; when a perverse and contumacious *Obstinacy* will but exasperate to greater *Anger* and *Severity*. And *Time* at length will either vanquish their *Austerity*, or set the *Children* at their *Liberty*.

Enough has been said of the *Duty* of *Children* towards their *Parents*, and something has been observ'd of what is owing from *Parents* to their *Children*, which will admit of further *Reflexion*. To determine in any Manner of Exactness, or to any Use and Purpose, the Proportion of Provision *Parents* are to make for *Children*, it will be necessary to have Consideration and Respect to their *Age*, *Condition* and *Capacity*. Respect must needs be had to their *Age*, because there is a Time when *Children* are so helpless, that all they want and can enjoy, must be provided for them, and it can lie on no Body so well as *Parents* to do it. In this Case Provision includes every thing that *Children* stand in need of; this *Nature* teaches; and as they grow up in Years, their *Quality* and *Condition*, their *Capacity* and *Abilities*, both of *Body* and *Mind*, are to come into Consideration, and they must be more and more inur'd to *Labour*, *Diligence*, and *Industry*. It is not to be thought, that *Parents* are oblig'd only to provide for their *Children*, *Mony*, *Lands*, and *Houses*, and then have done their *Duty*, they must also provide them with *Abilities* of *Body* and *Mind*, both to obtain, preserve and use the *Benefits* they intend to bestow upon them; they must accustom them, while young, to Application and Attention to Business; these things are necessary both to *Poor* and *Rich*, and without them the *Poor* will never be *Rich*, and the *Rich* will be quickly *Poor*: It is certain, that the *Poor* can never discharge

discharge the *Duty* of Parents well to their *Children*, without inuring them to *Labour* and *Hardship*; that is the Provision they are only capable of making for them, and that they are oblig'd to make. *God* gives their *Children Health* and *Strength*, and they must see them well employ'd and us'd; that is the Portion *God* enables them to give them, and the sooner they begin with them, and the closer they pursue them to *Labour*, *Diligence*, and *Industry*, the kinder they will be to them, the better they will provide for them. 'Tis certain, that the poorest in the World are oblig'd to provide for their *Children*, according to the best of their Abilities, and as certain, that they can provide for them no otherwise, than by accustoming them to *Labour* and *Industry*.

It looks at first like doing them no Harm, to let them continue *Lazy*, *Idle*, and doing nothing; and many Poor People are extremely guilty of this way of *Education*, imagining it is a Piece of Kindness to their *Children*, to let them rather beg their Bread than put them to *Labour* for it; a Mistake not only Mischievous to the *Commonwealth*, but of most pernicious Consequence to their *Children*, the unkindest thing they can do to them; for tho' it pleases them for the present, yet it entails on them perpetual *Misery*, and very often untimely *Death*, by engaging them in wicked Courses, the sure and ready Road to Ruin. Whereas the bringing them up to *Labour*, and continual Business of some kind or other, keeps them at least in a mean *Sustinency*, if not in *Plenty*, and puts them in a Capacity of emerging out of their Difficulties, and bettering their Condition. Poor People do really offend *God*, as well as injure their *Children*, by keeping them *idle*, by not inuring them most constantly to such Labours as *God* enables them to bear. We know he ties them to do what they can for their *Children*, and they are capable of doing nothing but this for them. Wherefore *God* has ty'd them to this; and if they will not do this for their *Children*, *St. Paul* will tell them, *they deny the Faith, and are worse than Infidels*.

As

As for the *Richer* and *Better* sort of People, their *Quality* and *Condition* are also to be consider'd in determining what Kind of *Provision* is to be made for their *Children*. Custom and the Usages of the Country make many things *decent* and *fit*, which otherwise wou'd be *indifferent*: And Distinction of *Condition* and *Quality* is absolutely necessary to the keeping up *Quiet* and *Order* in the World. It is impossible for Mankind to live in *Peace*, without a due Subordination of one Condition to another; and tho' these things consider'd in themselves appear neither *Moral* nor *Religious*, but Matters of *Decency* and *Form*, yet whoso sets himself to consider Things thoroughly, will find that these Things, in Conjunction one with another, are so absolutely necessary to the securing Order and Peace, that without them neither Religion nor Morality could live and flourish in the World; and therefore they who think meanly of these Things, and that Mankind is above them, are, it may be, mistaken in Mankind, and understand not Human Nature enough. They who endeavour to subvert and overturn them, are not aware of the *Evils* that would ensue; it cannot be told in what Rank of *Virtue*, *Decency*, *Honour*, and *Distinction* of *Quality* and *Condition* stand, but yet it is easy to see, that without these Things there would be nothing but *Confusion* and *Disorder* in the World: It is therefore possible for one Man to do that, by reason of his *Quality* and *Condition*, with Reason and Innocence, which another cannot do, by reason of his Condition, without Offence and Blame. 'Tis possible for a Man of good Quality to make such Provision for his *Children*, as may be truly Faulty, which if a meaner Man had made, he had done well and laudably; wherefore till Men find a *better Rule* to walk by in these Cases, than *Decency*, *Custom* and *good Fame*; they will not do either well or wisely to neglect and overlook them; though one cannot assign them the particular Command of God, which they offend against in such Neglect.

Upon

Upon these Accounts it may be utterly impossible for any one else to prescribe to a *Parent* a Rule of Provision for his *Children*, either as to *Kind* or to *Quality*; but it will not be difficult for himself to do it, taking these Things in Consideration. Only let him not be unmindful of these two Things, that he never *Educate* his *Children*, above the Provision he designs to make for them, and that he inure them to Labour, Diligence, and Industry, to Attention and Application as they are capable of bearing; this is common to all *Qualities* and *Conditions*; this must go along with all *Children*, the *poorest* are not too *mean* for these *Qualities*, nor the *richest* above them.

Education of *Children* above the Provision intended to be made for them, will slacken their Diligence and Industry, upon Presumption there will not be so great Occasion for them. The Disappointment will also be great and troublesom, and the Children reap no manner of Advantage by it: It being much more easy to bear with a mean Condition constantly, than to fall into it from a plentiful and a good one, which is the Case of People better educated than provided for. The soft and tender Usage of them while Young, and capable of undergoing Labour and Hardship, is truly a Diskindness to them, without an answerable Provision for them afterwards. Because, whenever they are left to shift for themselves they are no better than exposed, naked as it were and defenceless, unable to procure a Livelihood, and in much worse Condition than their *Inferiors*. This is the Misfortune frequently of being born of an *Ancient* and genteel *Family*, or of *Parents*, presumed to be much *Richer* than they truly are. Their *Name*, *Quality*, and *Reputation* entail upon them *Misery* and *Want*; they must be all bred, as if they were to inherit great *Estates*, when their *Inheritance* is to be nothing but a *Name* that does them *Mischief*. This is not design'd a Kindness to the *Children*, but generally proceeds from *Pride* and *Vanity*, which make the *Children* Mean and Miserable indeed,

deed, for fear the *Parents* should be thought so. 'Tis one of the unkindest things a *Parent* can do to breed his *Children* up in *Delicacy* and *Softness*, while they are Young and Strong, and then to leave them to themselves, to work their Fortune out of Weakness and Folly; 'tis very ill for the *richest* Parents that are, to deal too tenderly with their *Children*, let them leave them as well provided for as they can; but 'tis great Cruelty in *Parents* that are able to leave them little or nothing, to leave them *Pride* and *Laziness*, and an Incapacity both of *Body* and *Mind* to do themselves any Service; as if the *Reproach* and *Blame*, that must unavoidably fall on these unkind *Parents*, were not more to be respected and fear'd, than the *Reputation* of having a *small Estate*, and being unable to leave them a considerable *Fortune*. This is apparently preferring their own *Fame* to the true and lasting Benefit of their *Children*, in a material Point, which is a very ill way of providing for them.

And these People, of appearing *Fashion* and *Quality*, though to be pity'd more, are as much to be blam'd as the *poorer* sort, who will not inure their *Children* to Labour and close Application, because their *Inability* to provide for them according to their *Quality* and *Condition*, will not excuse them for neglecting to do as they are able. The Effects of this unadvis'd way of *Education* are so remarkably bad, that 'tis a wonder Men should need any Caution against it. The *Male* Children either fall into the meanest of *Servitude*, the Refuge of the idle and uninstructed Part of Mankind, or betake themselves in Despair to the *Wars* abroad, or to *Robberies* at home. The *Female* fall too often into the Hands of wicked *Tempters*, thro' want of *Ability* to employ themselves in honest Courses, and an utter Incapacity of maintaining their Condition; their *Poverty* making them unfit for their *Equals*, and their soft expensive *Education* making their *Inferiors* afraid to match with them; besides the hazard of bringing the *Spirit of a good Family* along with them.

These

These are some of the natural Mischiefs of a *Parent's* educating his *Children* much above the Provision he is able, or willing to make for them; sufficient to discourage any one from doing it, considering how much easier 'tis to advance and rise above our Hopes, than to fall from our Expectations; and how much kinder it is to leave our *Children* Satisfaction and Content, if not Surprise and Pleasure, than Grief and Shame upon their Disappointment.

There is also the opposite Extreme which is not to be forgotten, and that is a mean and sordid *Education*, when *Parents* design to leave or cannot help the leaving their *Children* a great *Fortune*. This Humour is not directly to be charg'd as a *Sin*, but 'tis a sad *Indecency*, and piece of *Indiscretion*; a thing that has often very ill Consequences, and cannot easily have *Good*; for the young People either seeing good *Reason* to hope, or finding it certain, that they shall one Day succeed to a *Fortune* superior to the Condition they are *educated* in, do either begin to despise or to neglect their Business; they think themselves above their *Calling*, or imagine they shall stand in little need of its *Assistance*, and upon either account slacken their Care and Industry, withdraw their Minds from their proper Concerns, grow very quickly bad *Servants*, and as soon as they come to *Liberty* and *Estate*, fall into all *Extravagance* and make a very ill Use of both. In a word, a mean and sordid *Education* with the Prospect of a plentiful Condition to follow, will hardly escape one of these two *Extremes*; either by Use they will contract a mean and sordid *Spirit*, and in the midst of Plenty live so wretched and penurious a *Life*, that a mean Estate had been sufficient and most proper; or else there will too much Time be lost in the way they are in, they will shake off their Condition, betake themselves to loose and profuse Courses, and be undone by too great *Plenty*.

A prudent *Parent* will therefore carefully avoid both these *Extremes*, and not educate his *Children* much above
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or much *below* the *Provision* he designs to make for them; and that this may not seem to be out of the way, it is, if well consider'd, the surest means of rendring the *Provisions* they make most serviceable and useful to their *Children*; *Children* will be encouraged to prosecute their *Business* with Industry and Application, knowing their *Parents* will take care to further and help them according to their *Beginnings*; and yet that such Help and Assistance of itself will not suffice, without their own great Care and Industry, which will also be a Spur on that side. They must not be wanting to themselves no more than their *Parents* will be, and then their Affairs are like to succeed: For if they either perceive their *Parents* unable to go thro' as they begun, they are discourag'd, griev'd, and asham'd, and upon that grow desperately Careless; or if able to do above what their present Condition requires, they then grow, as was before observ'd, intolerably Negligent, weary of their Way, and longing after Liberty, which being unseasonably obtained, is commonly us'd intemperately.

Parents, in making *Provision* for their *Children*, should first fit them with an *Education* suitable to it, keep a *Mean* without either over or under doing the Matter; for since they are oblig'd in *Duty* to provide for them, they ought in *Reason* and *Prudence* to take all the Care they can to render such *Provision* the most serviceable and useful to them.

The other thing a *Parent* should not be unmindful of, is this, that whatever great *Provision* he intends to make for his *Children*, he do by all Means inure them to Diligence and Industry, to Application and Attention of *Mind*; these Qualities may chance to make some amends for the defect of *Money* or *Estate*, but no *Provision* will supply the defect of them. Many emerge by these out of great Difficulties and Straits, and make their way to *Plenty* and *Prosperity*; many more for want of these decline from *Plenty* to much *Misery*. No *Fortune* is above them, nor can continue well without them. There can

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be no better Reason assign'd, why so many People of *Fashion* are distinguish'd, as much by their *Vices*, as their *Birth* and *Quality*, from their *Inferiors*, than that they are so softly *educated*, and fall into the worst of Hands, their *own*, so soon; there is a great deal of Care, and Time, and Money, oft expended on them, but it does not succeed so well with them, because they must not be prest to any thing, they must take what they will, and never be constrain'd to any thing Laborious and Difficult; a close Attention and Application would break their *Spirits* quickly, and they would never love their Business again: This is the Opinion of fond and ignorant People, and quickly agreed to by the *young* ones, who are always afraid of being overcharg'd as well as their *Parents*, and think their *Hearts* will break a great deal sooner than they will. A Miscarriage of this kind does seldom or never happen, if things are well enquir'd into. The Miscarriages are generally for want of this *Attention* and close *Application*; these sort of People will unavoidably have *Liberty* enough betimes, and therefore may well bear with *Restraint* and Labour beforehand for a *Season*. If they are not taught how to employ their Time in something fit and worthy of them while they are *Young*, they will never know how to do it when they grow up, and are wholly *Masters* of it; wherefore *Parents*, who are only careful to provide *Estates* for their *Children*, do really forget half of their Business, which is to fit their *Children* for their *Estates*.

Now since it is neither fit or decent, or at least not customary to put these People of *Quality* to *Trades* or settled *Callings*, it must needs be worse with them, than their *Inferiors*, if they have not something equivalent to such *Employments*, to quicken their *Industry* and *Diligence*, to keep them busy'd and amus'd, as profitably as they can, to inure them to the *Labours* of the *Mind*, and fit them for services, that may in time be proper for them. There is no body but is born and oblig'd to serve his *Country* in some Capacity or other, and they who are
most

most at Liberty from their *Natural* and *Domestick* Necessities, whose Bodies are not ty'd to Labour, and earn the Sustainance of a Family, are most oblig'd to give their Service to their *Country*, because they have most Leisure and fewer *Avocations*; and this the most Profligate and Negligent, the most Voluptuous, Idle and Unserviceable *Creatures* of *Quality* that are, know not how to deny. They are always ready to own their Obligation to serve their *Country* in Offices of Honour and Advantage; but then 'tis certain, that they ought to be fit and qualify'd to discharge those *Duties* to the *Publick*, which they can never be, unless they are bred up, while *Young*, in a most diligent industrious Pursuit of such *Attainments* as will qualify them for such Services.

If *Parents* were as much oblig'd to seek their *Childrens* Mischiefs as they are to provide well for them, and were to study long for it, they could not find a more effectual Way of doing it, than by breeding them up in *Idleness* and *Softness*, leaving them to themselves, and to their natural Listlessness; neither charging their *Memory* nor quickening their *Invention*, nor trying their *Judgment*, nor putting them to any Strait or Difficulty; they would without any further Trouble be undone; for under all these Prejudices the *Soul* will still be active to Mischiefs: The natural Inclinations will unquestionably sway, for there is neither Reason nor Employments to hinder them, which are the only things we have to oppose to the Importunity of Temptations. *How can I do this thing and sin against God*, is an Argument of great Religion; but to be well employ'd and full of honest Business, is much a greater *Security*, in as much as 'tis better to be *deaf*, than parley with the *Devil*, when he is laying Snares and trying to corrupt us. By doing *nothing* you shall quickly learn to do *Evil*. It is the *Stair* below it, and you cannot miss of stepping on it; the Senses are awake to every thing that calls, ready to entertain all evil Motions and Suggestions, to comply with all Desires, and in a word, to fall into all the Snares that are laid for them.

Now

Now tho' these Matters do not look at first Sight, as if they any ways belong'd to making due Provision for Children, yet Experience will quickly shew, that all Provision else, without this Care, will either be to none or to little purpose. A great *Fortune* will only prove a great *Temptation to Folly* and *Extravagance*, unless the Mind be fitted to it, and prepared to use it well and wisely, it will only serve to expose them to the greatest Scorn and Contempt, and shew their Weakness more Conspicuously; thus the Kindness *Parents* are so forward to express in amassing great *Estates* for their *Children*, will not be so truly beneficial to them as they design it, unless they also take more Care about their *Education*, by inuring them to *Diligence* and *Industry*, by accustoming them to close *Application* and *Attention* to whatever they are about, though mean and inconsiderable; for by these Means they will contract good *Habits*, and be fitted for Business of greater *Moment*, when it comes upon them. That certainly must be the best Provision for Children which will stand them in the best stead in all Conditions, which will help them to raise themselves from *Meanness* to *Sufficiency* or *Plenty*, to prevent a Fall, or to bear it well and to recover it again; this is the Benefit of a good *Education*, the being accustom'd to Pains and Labour, both of *Body* and *Mind*, while young, pliable, and susceptible of Impressions; wherefore this should be provided for in the first Place, this is to be the Bottom and Foundation, upon this we may build whatever good we will; for 'twill bear it, and without it all the rest will fall to nothing.

Tho' the preceding Reflexions seem to be address'd more particularly to the *Father*, yet the *Mother* is all along as well understood; and where the Education of the *Children* falls to her Charge, the same is her *Duty*, the same is to be her Care, not only in the *educating* but in the whole Conduct of a *Parent* towards a *Child*.

Some *Parents* carry themselves towards their Children, as if they thought themselves under no Obligation to ob-

serve any Measures with them, and might use them as they pleas'd, they seem not to have any Regard to the Command of God, *Fathers provoke not your Children to Wrath*; they arbitrarily give them all manner of Provocations, and do not consider that they are by that *Text* enjoin'd to be pitiful and gentle, complying with all the *Infirmities* of the *Children*, and in their several *Ages* proportioning to them several *Usages* according to their *Needs* and *Capacities*. You, who are *Parents* of *Children*, mind above all things to season their *Younger* Years with prudent and pious Principles, make them in love with *Virtue*, and habitually so before they come to choose and discern *Good* from *Evil*, that their Choice may be with less Difficulty and Danger. Provide for them wise, learned, and virtuous *Tutors*, good Company and Discipline; for 'tis a great *Folly* to heap up much Wealth for *Children*, and not to take care that they are qualified to make a good Use of it.

Parents must give good Examples, and observe a Reverent *Deportment* before their *Children*, with all those Instances of *Charity* which usually endear each other, *Sweetness* of *Conversation*, *Affability*, frequent Admonition; all significations of *Love* and *Tenderness*, *Care* and *Watchfulness*, must be express'd towards them, that they may look upon their *Parents* as their *Friends* and *Patrons*, their *Defence* and *Sanctuary*, their *Treasure* and their *Guide*. And by the way, I must observe that much of this tender Care and natural Affection is lost by *Mothers* neglecting to *nurse* their *Children* themselves. Nothing can excuse their not doing it, but a Disability, Sickness, Danger, or publick Necessity. No *Quality* can be pleaded in bar of this Duty, which Nature obliges every Mother to discharge.

Something has already been said of the *Education* of *Children*, and of the Provision *Parents* should make for them, which St. *Paul* calls a *laying up for their Children*. The enabling them by competent Portions, or good Trades, Arts, or Learning, to sustain themselves decent-ly

ly in their Passage thro' this World, that they may not be expos'd to *Temptation*, to beggarly or unworthy Arts: And tho' this must be done without *Covetousness*, without impatient and greedy Desires of making them *Rich*, yet it must be done with much Care and great Affection, with all reasonable Provision, according to our Power; and if we can, without *Sin*, we should improve our *Estates* for them, that also is part of the *Duty* we owe to God. This *Rule* is to extend to all that descend from us, tho' we have been overtaken in a Fault, and have *unlawful* Issue. They also become part of our Care, yet so as not to injure the Production of the *lawful* Bed.

Parents must, according to their *Power* and *Reason*, provide *Husbands* or *Wives* for their *Children*; in which they must secure *Piety* and *Religion*, and the *Affection* and *Love* of the interested Persons. After these, let them make what Provision they can for other *Conveniencies* and *Advantages*; ever remembering, that they can do no injury more afflictive to the *Children*, than to join them with Cords of a disagreeing Affection. It is like tying a *Wolf* and a *Lamb*, or planting the *Vine* in a Garden of *Coleworts*. Let them be persuaded with reasonable *Inducements* to make them willing, and to choose according to the *Parents* wish, but at no hand let them be forced: For as a Learned and Pious *Prelate* says on this occasion, *Better to sit up all Night, than to go to Bed to a Dragon*. The *Duty* of *Parents* to their *Children*, as to their providing for their *Nourishment*, begins from the very Birth, and continues 'till the Child be able to perform it of himself. 'Tis a Lesson taught by *Nature*. Even the *Savage* Beasts have a great Care and *Tenderness* in nourishing their Young, and therefore may serve to *Reproach* and *Condemn* all *Parents* who shall be so unnatural as to neglect this. And much more do they deserve *Reproach*, who take no care of their *Childrens* Souls. The Devil will be diligent enough to instil into them all *Wickedness* and *Vice*, even from their *Cradles*; and their being in all our *Natures* so much greater Apt-

ness to *Evil* than to *Good*, there's need of great Watchfulness to prevent those Endeavours of that *Enemy of Souls*, which can no way be done, but by possessing them at first with good things, breeding in them a Love to *Virtue*, and a Hatred of *Vice*, that so when the *Temptations* come, they may be arm'd against them; this surely is above all things the Duty of Parents to look after, and the neglect of it is a horrible Cruelty. We justly look upon those *Parents* as most unnatural Wretches, that take away the Life of their *Child*. But alas! that is *Mercy* and *Tenderness*, compar'd to this of neglecting his *Education*; for by that they ruin his Soul, and make him miserable eternally. God knows there are Multitudes of such cruel *Parents*, that thus give up their *Children* to be possess'd by the Devil, for want of an early acquainting them with the ways of God. How few indeed are there who do conscionably perform this Duty? That is but too apparent, from the strange Rudeness and Ignorance that is generally among *Youth*; The *Children* of those who call themselves *Christians* being frequently as ignorant of *God* and *Christ*, as the meekest Heathens. But whosoever they are that thus neglect this great Duty, let them know, that 'tis not only a fearful Misery they bring upon their poor *Children*, but also a terrible Guilt upon themselves. For as God says to the careless Watchman, *that if any Soul perish by his Negligence, that Soul shall be required at his Hands*: So surely will it fare with all *Parents*, who have this Office of *Watchmen* intrusted to them by God over their own *Children*. To make the Seed of *Virtue* thrive and flourish in our *Children*, to make them take Root downward, and bear Fruit upward, there are requir'd *Encouragement* and *Correction*: We should endeavour to make Children in Love with their Duty, by offering them *Rewards*; and when they do well, we should encourage them to go on. It is an ill course some *Parents* take, who think they must never appear to their *Children*, but with a Face of *Sourness* and *Austerity*. To be harsh and unkind to them when
they

they do well, as if they do ill, is the sure way to *provoke them to Wrath*, and then *St Paul* tells us what will be the Issue of it : They will be discourag'd, they will have no Heart to go on in any good Course, when the Parent affords them no Countenance. But when *Encouragement* will do no good, *Correction* becomes Seasonable ; when all fair Means and Persuasions prevail not, there is then a necessity of using sharper ; and let that be first try'd in Words, I mean, not by railing and foul Language, but in sober, yet sharp *Reproof*. And if that fail too, then proceed to *Blows*. 'Tis a cruel Fondness to spare a few *Stripes*, and venture those sad Mischiefs which commonly befall the *Child* that is left to himself. *Correction* must be given in such a manner as may be likely to do good ; it must be timely, the *Child* must not be suffer'd to run on in any *Ill*, 'till it has got a *Habit* and a *Stubbornness* too. This is a great Error in many Parents : They will let their Children alone for several Years to do what they list, permit them to lie, to steal, without ever so much as rebuking them ; on the contrary, they will too often please themselves to see the witty *Thefts* of the *Child*, and think it matters not what they do while they are little ; but alas ! all that while the *Vice* gets *Root*, and that many times so deep a one, that all they can do afterwards, whether by *Words* or *Blows*, can never pluck it up. *Correction* must be moderate, as well as timely ; it must not exceed the Quality of the *Fault*, nor the *Tenderness* of the *Child* : Neither must it be given in a *Rage* ; if it is, it will not only be in danger of being immoderate, but will lose its Effects upon the *Child*, who will think he is corrected, not because he has done a *Fault*, but because his *Parent* is Angry, and so will rather blame the *Parent* than himself ; whereas on the contrary, care should be taken to make the Child as sensible of the *Fault* as of the *Smart*, without which he will never be thoroughly amended.

After *Children* are grown up, and are past the Age of *Education*, there are yet other Offices for the *Parent* to

perform to them; the Parent is still to watch over them in respect of their *Souls*, to observe how they practise those *Precepts* which were given them in their *Education*, and accordingly to Exhort, Encourage, or Reprove, as he finds occasion.

So also for their outward Estate, Parents are to put them into some Course of living in the World. If God has bless'd them with *Wealth*, according to what they have they must distribute to their Children, remembering, that since they were the Instruments of bringing them into the World, they are, according to their Ability, to provide for their comfortable living in it. Unnatural are those Parents, who, so they may have enough to spend in their own Riot and Excess, care not what becomes of their *Children*, never thinking of providing for them 'till themselves be dead; heap up perhaps great matters for them against that time, but in the mean while afford them not such a competency, as may enable them to live in the World. There are several Mischiefs come from this. It lessens the Child's Affection to his *Parent*, which sometimes proceeds so far, as to make him wish his *Death*: A Fault however, which no Temptation can excuse in a *Child*; yet 'tis also a great Fault in the *Parent* to give that *Temptation*. It puts the *Child* upon Shifts and Tricks, many times dishonest ones, to supply his Necessities: This is doubtless a common Effect of it. The Hardness of Parents has often put Men upon unlawful Courses, which when they are once acquainted with, they perhaps never leave, tho' the first Occasion ceases: Wherefore Parents ought to beware how they run them upon these Hazards. Besides, the Parent loses that Contentment which he might have in seeing his Children live prosperously and comfortably, which none but an arrant *Earth-worm* would exchange, for the vain imaginary Pleasure of having Money in his *Chest*. There is yet another thing to be heeded by *Parents*, in providing for their *Children*, which is, that they get honestly what they make their Portion; else 'tis very far

far from being a *Provision*. There is such a Curse goes along with an ill-gotten Estate, that he who leaves such a one to his Child, does but cheat and deceive him; makes him believe he has left him Wealth, but has withal put such a Canker in the Bowels of it, as is sure to eat it out. This is so common an Observation, that one need say nothing to confirm the Truth of it. Would God it were as generally laid to Heart, as it seems to be generally taken notice of; Parents wou'd then surely not account it a reasonable Motive to unjust dealing, that they may thereby provide for their *Children*. This is not a way of providing for them; 'tis the way to spoil them of whatever they have lawfully gather'd for them; The least Mite of unlawful *Gain* being of the Nature of Leaven, which sours the whole *Lump*, bringing down Curses upon all a Man possesses. Let all Parents then satisfy themselves with such Provisions for their Children, as God shall enable them honestly to make, assuring themselves, how little soever it be, 'tis a better Portion than the greatest Wealth unjustly gotten. They must not let the Care of providing *Fortunes* for their *Children*, make them Negligent in the Care of their Souls Concerns: always minding, that a good *Example* teaches better than *Precept*, especially where the Person is one to whom we bear a Reverence, or with whom we have a continual Conversation, both which usually meet in a *Parent*. It is therefore a most necessary Care in all *Parents*, to behave themselves so before their *Children*, that their *Pattern* may be a Means of winning them to *Virtue*. But alas! this Age affords little of this Care; it is so far from it, that there are none more frequently the Instruments of corrupting *Children*, than their own *Parents*; and indeed how can it be otherwise? while Men give themselves Liberty to all Wickedness, 'tis not to be hop'd, but that the Children which observe it, will imitate it. The *Child* that sees his *Father* drunk, will surely think he may be so too as well as his *Father*: So he who hears him swear, will do the like; and 'tis the

same in other *Vices*. If any Parent that is thus wicked himself, should happen to have so much more Care of his *Child's* Soul than his own, as to forbid him the Things which himself practises, or correct him for the doing them; 'tis certain, the Child will account this a great Injustice in his Father, to punish him for that which himself freely does, and so he is never likely to be wrought upon by it. This Consideration lays a most strict *Tie* upon all *Parents* to live Christianly, for otherwise they do not only hazard their own Souls, but those of their Children also, and as it were, purchase an Estate of Inheritance in *Hell*.

Parents shou'd, by daily and earnest Prayers, recommend their *Children* to God's Protection and Blessing, and be in their own Persons so Pious, that a Blessing may descend from them upon their Posterity. This is often promis'd in Scripture to godly Men, their *Seed shall be blessed*. Thus in the second Commandment God promises to *shew Mercy to the thousandth Generation of them that love him and keep his Commandments*. And it is very observable in the *Jews*, that tho' they were a stiff neck'd Generation, and had very grievously provok'd God, yet the Righteousness of their Forefathers, *Abraham, Isaac, and Jacob*, did many times move God to save them from Destruction. On the other side, we see that even good Men have far'd the worse for the Iniquity of their *Fathers*. Thus when *Josiah* had destroy'd *Idolatry*, restor'd God's Service, and done Good beyond all the *Kings* that were before him; yet there was an old Arrear of *Manasseh* his Grandfather, which this Piety of his could not blot out, but God resolves to cast *Judah* also out of his Sight. If therefore *Parents* have any Kindness towards their *Children*, any real Desire of their Prosperity, let them take care by their own godly Life, to entail a Blessing upon them.

Something has been observ'd of the Use of the Power of *Parents* over their *Children*, that it shou'd be by *Equity* and *Moderation*. To which may be added, that they should not oppress them with unreasonable Commands, only to
exercise

exercise their own Authority, but in all things of weight, to consider the real Good of their Children, and to press them to nothing which may not consist with that. As far as this Rule relates to the Marriage of their Children, I cannot forbear saying, that many, who have been otherwise good *Parents*, have in this been exceedingly to blame. Out of an Eagerness of bestowing them *wealthily*, they force them to marry against their Inclinations, which is a great Tyranny, and frequently betrays them to a multitude of Mischiefs; such as all the Wealth in the World cannot repair. There are two things which *Parents* ought especially to consider in the matching their *Children*; how they may live *Christianly*, and how they may live *Comfortably*. They must choose a Virtuous and Pious Person to link them with; and tho' a Competency of *Estate* may be necessary to be regarded, yet surely Abundance is no way requisite, and for that reason should not be too vehemently sought after. What much more tends to the Happiness of the State, is the mutual Kindness and Liking of the *Parties*, without which Marriage is of all other the most uncomfortable Condition; and therefore no *Parent* ought to thrust a *Child* into it. These Considerations of the *Duty* of *Parents* to their *Children*, have Relation to those of both Sexes. But since the *Daughters* fall more especially under the *Mothers* Care, it may not be improper to apply a Word or two to the *Parent*, with particular Regard to them. *Softness* is a Fault which Ladies are generally bred up with, and which not a few take a great deal of *Pride* in. This yet is attended with abundance of very bad Consequences: And they that are thus bred, are sure to create, in the future course of their Life, much Uneasiness and Trouble, both to themselves and to all that are about them; they being made by it incapable, for ever afterwards, of a firm and regular Conduct, and so must needs fall into a great number of Mistakes and Extravagances, which will be apt to expose them to Scorn and Ridicule. The tender Sap, as it is called, is thus in the greatest of Dangers from an

excess of Tenderness, if not betimes secured against it by a prudent *Education*: Wherefore it is a fatal Error to bring up Girls with such a Delicateness and Timorousness, as are ordinarily cherish'd in those of better Quality; since they are hereby incapacitated for a Life of Reason and Virtue, and can never expect to be happy under any Circumstances whatsoever. You may observe that there is commonly a great deal of *Affectation* in this at first sight, as there is afterwards of *Habit*. How affected often are those *Tears* which they bring forth at so cheap a Rate? And how easily do they get a Custom of *weeping* upon every Occasion as they please? You may discern in some of them a sort of a disguis'd Pleasure to appear startled almost at every thing, and to impose upon others as if they were frighted indeed: And in these ill-grounded Fears, which were at first put on affectedly, they grow at length so habituated by *Custom*, as never to be free from their *Torment*, whence they are presently disorder'd by every petty Accident, and run away from a *Shadow*, as if they were out of their *Wits*. Now the Contempt of such *Affectations* may serve much to correct them; and since *Vanity* has therein so great a part, you can never do better than to laugh them out of this *Folly*, and to represent to them all such Practices as ridiculous and as despicable as they are in themselves.

It is necessary, in like manner, to repress in them betimes, all passionate *Loves*, little *Jealousies*, excessive *Compliments* and *Flatteries*, strange *Transports*. All this spoils them, and teaches them to look on whatever is *Grave* and *Serious*, as too *Dry* and *Sour*. It is also expedient to try to make them study how to speak always in as short and concise a manner as they can: True Wit consists in retrenching all useless Discourse, and in saying a *great deal* in a *few Words*; whereas most *Women* say *little* in a *great many*; they take Easiness of Speech and Vivacity of Imagination for Wit; they never use themselves to choose their Thoughts; they put them not into Order, with respect to what they are to speak about. They are
generally

generally passionate in almost every thing they say; and no wonder if Passion makes them talk a great deal too much. In the mean while nothing very good can ever be expected from a *Woman*, unless she be brought to consider before she speaks what is to follow next; to examine well her Thoughts, to explain them after a short and easy manner, and that done, to be able to hold her peace.

There is another thing which contributes very much to the long-winded Discourses of most Women, which is, that they are *Artificial*, and use long Windings and Fetches to come to their Point, as being taken much with a little sort of Craftiness and pretty Cunning, by which they think to arrive at their Ends. And how shou'd they not be taken therewith, if they have been *educated* to know no better, and have not been instructed in another sort of Prudence? since this is the first thing that Example and bad *Education* have taught them. This *Artificialness* is attended with some very dangerous Consequences, and therefore ought to be carefully corrected by Simplicity and *Frankness*, which have certain Charms in them that win our Confidence, beyond all the Arts in the World.

Women have besides a natural Flexibleness, so as to be able to act any Part. Tears cost them nothing, their Passions are quick, and their Knowledge exceeding short and limited. Hence it is, they neglect no means by which they think they can succeed; and those means, which wou'd not be lik'd by Persons of a more regular Temper, appear to them both lawful and good. They hardly ever take the Pains to examine whether such a thing is to be desir'd, but are always very industrious to attain it. Besides, they are Bashful, and full of *false Modesty*, which is also a Spring of Dissimulation. The means of preventing so great a Mischief as this, is to avoid carefully the putting them on any Necessity for it; and to accustom them to speak frankly and ingenuously what they think, as to all lawful Matters. They should be at liberty to testify freely their dislike, when they
are

are displeased : They should not be forc'd to appear as if they had a liking for some Persons, or for some Books, which in reality they have not.

When they are so unhappy as to have got an Habit of disguising their Opinions, the way to let them see the *Folly* of it, is to instruct them solidly in the *Maxims* of true *Prudence* : As the Means of diverting their *Relish* from the frivolous Fictions of *Romances*, is to give them a true Taste of useful and delightful *Histories*. If you allow them not a regular *Curiosity*, they will have a disorderly one ; and if you do not form their *Minds* to true *Prudence*, they will adhere to the *false*, which is *Craft*.

Shew them by *Examples*, that without Deceitfulness we may be Discreet, Cautious, and Diligent in the lawful ways of gaining our Point : Tell them, that the principal part of *Prudence* consists in speaking little, in considering the Proportion of the *Means* to the End, and in being more diffident of ourselves than of others ; but not in making feign'd Discourses, and shifting of Persons. Uprightness of Conduct, and the universal Reputation of *Probity*, attract more Confidence and Esteem, and consequently at the long run, procure more Advantages, even in temporal Matters, than winding and crooked Methods.

Make them see how much this judicious *Probity* does distinguish Parents, and render them fit for the greatest Undertakings. And on the other hand shew them how contemptible is all that which *Craft* does seek after ; it being either a Trifle that one dares not speak for, or else it is a pernicious *Passion*. When we wish for that which we ought to wish for, we desire it openly, and seek for it by the right ways, and with Moderation. What is there more sweet, more easy, or more convenient, than to be sincere, open-hearted, always quiet, always at Peace with ourselves and others, and have nothing to fear or to invent ? whereas dissembling Persons are continually in Agitation, in Remorse, in Danger, and in the deplorable Necessity of covering one *Craft* by an hundred others.

Besides,

Besides, with all this shameful Uneasiness, Persons of a crafty Temper can never avoid those very Inconveniences which they labour to shun: Sooner or later they are known for what they really are. If in some particular Cases they may over-reach the greatest part of those they may have to deal with, yet they cannot do it in the main Actions of their Life; they are by one thing or other always found out; and very commonly they are also caught by those very Persons they design'd to put upon. Some make a shew of being dazzled by them, that they may see their Tricks the better, and so they believe themselves esteem'd, while they are but despis'd: But if they should prove somewhat lucky, at best they are sure to lie under Suspensions. They warn Mankind to stand upon their Guard. People will be as much afraid of their Company as if they had the *Plague*; and whether the Disease be real or imaginary, there is no Physick that will be able to cure it. Upon this you ought to press them to consider, what can be more contrary to the Advantages, which a Prudent Love of one's self ought to aim at, than to see one's self always suspected by every one. Discover these things to 'em by little and little, according to the Occasions, the Needs, and the Capacity of the *Temper*s you have to deal with. Observe also to them, that *Craft* proceeds always from a mean *Spirit*. We are *crafty* and *tricking* only when we desire to be conceal'd: either not being such as we ought to be, and designing what we ought not to design; or else when designing lawful Matters, we take yet unworthy or unlawful Means to accomplish them, and this for want of knowing those that are Worthy and Honourable. Tho' the latter betrays indeed a greater Weakness of Spirit, yet there is the same Littleness of Soul in both of these; but nothing is so much to be pity'd as the Prosecution of what is lawful by unlawful Courses.

Teach Children betimes to observe the Impertinence of any little Crafty *Tricks* which they see practis'd, with the Contempt which they deservedly bring on those who
commit

commit them, and be sure to make them ashamed of themselves, whenever you catch them in any thing that is like *Dissembling*. You will do well to deprive them from Time to Time of that which they love, if they seek to come at it by *Craft*, but then declare they shall have it when they ask for it plainly. Neither be afraid of bearing with their little Infirmities, but give them the Courage of letting you see them, which else it may be an hard Task to discover. Shame when wrong plac'd, is a very dangerous Mischief, and can hardly be cur'd, and if not taken heed to, will render all the rest incurable.

Teach them the folly of those wretched Subtleties and Shifts, by which some contrive to have others deceiv'd: But in such a sort as they think they shall be able to satisfy their own Consciences, that they did not deceive them. There is even greater Baseness, and fouler Play in these *Refinings*, than there is in the very common Cheats; the others make comparatively an honest Practice, if one may so say, of *Craft*, but these add to it a new disguise, the better to authorise it: Tell them that *God is Truth* itself, and therefore to play with Truth is all one as to play with God; that they ought to be strictly punctual and exact in their Words, and to speak but little, that nothing may be spoken by them but what is fit, and with respect always had to the strict *Truth*.

For this Reason a particular Care must be taken not to imitate those who fondly applaud Children, when they observe them to shew a kind of *Wit* in some petty Craft. On the contrary, you must be so far from commending in them those little *Tricks*, as Instances of their *Wit*, that you must rather severely chide them upon all such Occasions, and overthrow all their *Artifices*, meerly because they are so, that experience may leave in them a disgust for those Contrivances for the future. By praising them for such Faults, as the manner is generally, it is not strange if they become at last persuaded, that to be *prudent* and to be *crafty* are all one. But to come particularly to the Duty of a *Mother* in the Education

The M O T H E R. III

cation of her Daughter, I shall give some Directions which I met with in the Writings of a very Eminent Prelate.

1. Be sure to study well her *Constitution* and her *Genius*.
2. Follow Nature, and proceed easily and patiently.
3. Suffer not Servants to terrify her with Stories of *Ghosts* and *Goblins*.
4. Use not Monstrous Fictions to divert her with, but either ingenious *Fables* or real *Histories*.
5. Give her a fine pleasing Idea of *Good*, and an ugly frightful one of *Evil*.
6. Keep her to a good and natural Regimen of *Diet*.
7. Observe strictly the little Seeds of *Reason* in her, and cultivate the first Appearances of it diligently.
8. Watch over her Childish *Passions* and *Prejudices*, and labour sweetly to cure her of them.
9. Never use any little *dissembling* Arts, either to pacify her, or to persuade her to any thing you would have her.
10. Win her to be in Love with *Openness* in all her *Acts* and *Words*, and fail not to instil into her an Abhorrence of all *Serpentine Wit*.
11. If she be a brisk witty *Child*, do not *applaud* her too much.
12. If she be a dull heavy *Child*, do not discourage her at all.
13. Seem not to admire her *Wit*, but rather study by all Means to rectify her Judgment.
14. Endeavour to fortify her *Reason* early, and be sure to avoid the inflaming of her *Imagination*.
15. Use her to put little *Questions*, and give her as proper and short *Answers* as you can.
16. Put *Questions* yourself to her, as it were in *Play*, and encourage her to *answer* you.
17. Slip no Occasion to fore-arm her well against the Vanity of *presuming* and *pretending*.
18. Insinuate into her the *Principles* of *Politeness* and true *Modesty*, and Christian Humility.

19. Per-

19. Permit her not to *mimick* Persons, nor please her with *ridiculing* Things.

20. Let her not have any bad *Examples* to converse with, either among the Servants, or among her Companions and Play-fellows.

21. Try by all Means to make her in Love betimes with Persons of *Honour* and *Virtue*, and propose them to her *Imitation* in such a Manner as may be most grateful.

22. Before all things inculcate upon her that most honourable Duty and Virtue of *Sincerity*.

23. Be sure to possess her with the Baseness and Vileness of telling a *Lye* on any Account.

24. Make her sensible of the great Evil and Danger of *Cowardise*.

25. Fail not to make her see the Weakness of many *Womanish* Arts and Manners, that she be not unawares corrupted or beguiled by them.

26. Shew her the Unreasonableness and Deformity of *Rage* and *Anger*.

27. Set before her the several Excesses of all the *rougher Passions* in the most ugly Shapes that you can.

28. Set also before her the foolish Transports of the *softer Passions*, to be laught at by her.

29. Be diligent in observing the first Appearances of *Evil* in her, and do all that in you lies to check the very *buddings* of *Vice* and *Folly*.

30. Study well the Rules of *indirect* Instruction, and apply them solidly on every Occasion.

31. Acquaint her, in the most pleasant and insinuating Manner, with the *Sacred History*, nor let it seem her *Lesson* but her *Recreation*.

32. Instil in like Manner into her the Principles of *true Religion* according to her Capacity, in the most familiar and diverting way.

33. Give her, or rather *draw* from her, solid and plain Proofs of the Distinction between *Soul* and *Body*; of the *Existence* and *Spirituality* of *God*, of his *Attributes* and *Perfections*, of the *Creation* of the *World*, of the
Soul's

Soul's *Immortality*, of the Original and Nature of *Sin*, of the Necessity of *Grace*, of the *Covenant in Christ*, and of future *Rewards* and *Punishments*.

34. Set before her the Gospel in its *Simplicity* and *Purity*, and the great Examples of *Antiquity* unsophisticated.

35. Fence her prudently against *Superstition*, and the Abuses and Corruptions that are every where crept into *Religion*.

36. Explain to her the Nature and Obligation of the *Baptismal Vow*.

37. Prepare her in the best Manner for *Confirmation*.

38. Animate her, and instruct her for the holy *Communion*.

39. Particularly inform her in the Duties of a *single* and *marry'd* State.

40. Tutor her in all that relates to *Marriage*, as an holy Ordinance of God, for the forming of *Saints*.

41. Teach her with all *Gentleness* to remark the several *Faults* and *Mistakes*, which are by Women of all Ranks commonly committed in their Conduct of *Life*, and how she is to guard herself against them.

42. Make her acquainted, if she be to live at *Court*, with the *Mistakes* in *Life* there committed, and the proper *Duties* that will be required of her in such a *State*.

43. Let her be prepar'd for the *Duties* and *Employments* of a *City-life*; if her Lot shou'd be among the *Citizens*.

44. See she be inform'd aright in all that belongs more nearly to a *Country-life*, if she be likely to live at a Distance from *City* and *Court*.

45. Discreetly check her longing Desires after Things pleasant, and use her to frequent Disappointments.

46. Instruct her thoroughly in the general Principles and Rules of *Justice* and *Equity*, and accustom her to apply them.

47. Shew her wherein the true *Wit* and true *Decorum* do consist, and how to distinguish them from the counterfeit and affected.

48. Make

48. Make her understand the *True* and *False* Modesty, and the Danger of being impos'd on by *this* under the Mask of *that*.

49. Take care to fence her against the Perils of *Curiosity*, and especially against all superstitious Enquiries concerning what is Future.

50. Put her upon the Exercise and Practice of Religion and Virtue, in such Instances as her Understanding and Age are capable of.

51. Let her be instructed to do every thing *seasonably* and in *Order*.

52. Whatever she is set to do, let her study to do it well, and peaceably, and quietly.

53. Teach her to improve every thing, that nothing may be lost or wasted.

54. Permit her not to hurry herself about any thing.

55. Let her always be employ'd about what is *Profitable* or *Necessary*.

56. Let nothing of what is committed to her Care, be spoil'd thro' her Neglect.

57. Let her *eat* deliberately, chew well, drink in moderate Proportions, and at several Times in the middle of a Meal, rather than once largely.

58. Let not her Appetite be forc'd with Wines, Pickles, or Sauces.

59. Let her not eat or drink *presently* after Exercise, or when she is hot, nor let her use Exercise either of *Body* or *Mind* too soon after a Meal.

60. Let her use *Exercise* in the Morning, give over a little before Dinner, and also in the Evening before Supper.

61. Let her please her own Fancy in it, but always secure Decency; never let her be violent at it, or continue it too long.

62. Use her to rise betimes in the Morning, and set before her in the most winning and easy Manner, an Order for the whole Day, yet so as it may not appear to be a *Task* impos'd, but rather a *delightful* Management of Time.

63. Sweetly

63. Sweetly remonstrate to her, how absurd it is for an Immortal Spirit of an *Heavenly* Original, to be a Drudge in the Affairs of the Body, or to sink down into the *Earth*, and its Pleasure.

64. Represent to her the noble Simplicity of the Ancients in their *Habits*, in their *Food*, and in their Manners.

65. Endeavour to inspire her with a prudent Neglect of her *Outward* self, and of all things without.

66. Let her be acquainted with the true value of Things, and the Subordination that is both in Nature and Grace.

67. Let her learn the Art of *being serv'd*, and be perfectly well instructed in the Rules of *Christian Oeconomy*.

68. Teach her to distinguish the Order, Composition, Ornaments, and Beauties of the *Mind*, and to give them their due Place with respect to those of the *Body*, to which they are so vastly Superior.

69. Give her to understand how every *Outward* Beauty proceeds from an *Inward* Order and Harmony, and shew her withal how both the *Inward* and *Outward* Beauties may be advanced by a proper Method.

70. See she be furnish'd well with the *true* Maxims of Nobility and Honour, and be sufficiently habituated to distinguish them from the false ones.

When *Wisdom* enters into her Heart, and *Knowledge* is made Pleasant to her *Soul*, *Discretion* shall preserve her, and *Understanding* shall keep her.

These Directions are so just, and so particular, that they are of themselves sufficient to govern a *Mother's* Conduct; but still there is so much depending on the good Discharge of that *Duty*, that one cannot enlarge too much upon it, and therefore I have these further Considerations to offer.

A *Mother* is a Title of such *Tenderness*, that we find it borrow'd by our common *Dialect* to express the most exuberant *Kindness*; it has the same Use even in *Sacred Writ*, and is often set as the highest Example our Weakness

ness can comprehend, of the Divine *Compassion*. *Nature* has sufficiently secur'd the *Love* of *Mothers* to their *Children*, without the aid of any positive Law: Yet we find this, as other *Instincts* of *Nature*, is sometimes violated, and oftner perverted and apply'd to mistaken Purposes; the one by the *Defect* of *Love*, the other by an Imprudent *Excess* of it: The *Defect* does, I presume, more rarely occur than the other; yet sometimes it does happen, and that either from a morose *Sourness* of *Humour*, or else from too vehement an Attention on something else.

Some *Women* have such a Ruggedness of *Nature*, that they can *Love* nothing; the ugly Passions of *Anger* and *Envy* have, like *Pharaoh's* lean Kine, eat up the more amiable of *Love* and *Joy*. *Plato* was wont to advise crabbed, austere *Temper*s to sacrifice to the *Graces*; and such as these had need have a great deal of Christian *Philosophy*, to allay and sweeten their native Bitterness. Others there are who are not void of the Affection of *Love*, but 'tis forestalled by some other Object, and diverted from their *Children*; and 'tis a little to be doubted, that the Object, which so diverts it, is none of the best; for the Wisdom of God has dispos'd all *Duties* into such a Harmony and Consent of Parts, that one interferes not with another; if we *Love* no one prohibited thing, all the regular *Objects* of our Kindness will agree well enough, and one need never supplant another. Indeed 'tis oft observable, that those *Women*, who immoderately love their own Pleasures, do least regard their *Children*; they look on them as *Clogs* to keep them within Doors, and turn them off to the Care of a *Nurse* or *Maid*, while perhaps a *Dog* or a *Monkey* is thought worthy their own Attendance.

Plutarch relates a *Sarcasm* of *Cesar's* to some Foreigners whom he saw at *Rome*, strangely fond of such little Animals, and asked them, *Whether the Women in their Country had no Children?* Intimating by it, how unreasonable it was for those that had, to bestow their Careless on such Creatures. And surely he would not have given

a milder Reprimand to some of our *Ladies*, who not only please but pride themselves in those little Brutes, shewing them to all *Comers*; when perhaps you may converse with them several Days, before you shall by any mention of theirs know that they have a *Child*.

This *Defect* of Love many are apt to impute to the *Mother's* Transferring the *Nursing* her Child to another; I rather think it is taken up as a piece of State and Greatness; for no other Motive but what is founded in their *Quality*, could so universally prevail with all that are of it. But sure this is one of the vain *Punctilios* with which this Age abounds. For whatever Rank the *Mother* is of, the *Child* bears a Proportion to it, and there is the same Equality between the greatest *Lady* and her own *Child*, as is between the meanest *Beggar* and hers; though indeed if there were any Condescension in it, the *Aversions* of that ought not to outweigh the *Impulses* of *Nature*, and the many *Advantages* the *Child* may receive by taking its *Nourishment* whence it deriv'd its *Substance*. Wherefore, tho' I will not be too positive in asserting the *Necessity*, yet I confess I cannot but look with *Reverence* upon those few Persons of *Honour*, who have broken thro' an unreasonable *Custom*, and prefer'd the good of their *Children*, before that fantastick Privilege of Greatness. Such must with all Justice be acknowledg'd to have given a much better Evidence of their *Love* to their *Children*, than the others.

There is a fine Discourse on this Subject in the fourteenth Book of *A. Gellius*, where *Favorinus* the *Philosopher* is introduced, persuading a noble *Lady*, notwithstanding the usual Excuses, to Nurse her *Child*; and the Countess of *Lincoln* wrote a little Book on the same Subject, call'd her *Nursery*, full of fine Argument, and capable of *Convincing* any Body that is capable of *Conviction*. However, let these delicate ones consider the severe Words of the Prophet, *The Sea-Monsters draw out the Breast, they give suck to their young ones; the Daughter of my People is become cruel, like the Ostrich in the Wilderiness,*
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who is harden'd against her young ones, as tho' they were not hers; her Labour is in vain without Fear, because God hath deprived her of Wisdom, neither hath he imparted to her Understanding.

But as there may be a Fault in the *Defect*, so there may be also in the *Excess* of Love. God is the only unlimited Object of our Love; towards all others 'tis easy to become inordinate, and in no Instance more than in this of *Children*. The Love of a Parent is descending, and all things move most violently downwards; whereas that of *Children* to their Parents commonly needs a *Spur*, this of the Parent often needs a *Bridle*, especially that of the *Mother*, which by strength of feminine Passion does usually exceed the Love of the *Father*. Now to regulate this Affection, she is to observe these two Rules, That she hurts not herself by it, and that she does not hurt her Children. She is in danger of hurting herself by it, if she suffers *human* Affection to swell beyond its Banks, so as to come in any Competition with the *Divine*; this is to make an *Idol* of her *Child*, for every thing is so to us, which rivals the Love of God in our Hearts; and he who owns the Title of a *Jealous God*, may be provoked, as well by the bowing of ourselves to a *Living Image*, as the Prostration of our Bodies to a *dead*; accordingly we often see the Effects of his Jealousy in this particular. The doting Affection of the *Mother* is frequently punish'd with the untimely Death of the *Children*; or if not with that, 'tis many times with a severer Scourge, they live to grieve her Eyes and to consume her Heart, to be ruinous to themselves, and Afflictions to their Friends, and to force their unhappy Mothers to that sad Exclamation, *Blessed are the Wombs which bare not.*

And as this proves often true, when the *Dotage* is general upon all the *Children*, so does it oftner, when 'tis partial and fix'd upon any one; that *Darling* which she makes the only Object of her Joy, usually becomes that of her Sorrow. It is an ordinary Infirmary in Parents, to
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heap all their Kindness upon *One*, to the defrauding of the rest; and too many times upon very undue Motives; a little excelling in point of *Beauty* turns the *Scale*, when perhaps many more solid Excellencies are the *Counterpoise*. And surely this is not only *unjust* but *irrational* in a *Parent*; for all Peculiarity of Favour in a Superior, should be dispensed either by way of Reward or Encouragement, and neither of these Ends can take place, where only the outward Form is consider'd; for that cannot be rewardable to which the Party has contributed nothing, and our *Saviour* tells us, *None can add a Cubit to his Stature*, nor make one Hair White or Black: 'Tis certain themselves cannot do either, though by the help of artificial Hypocrisy they frequently appear to do both.

The only justifiable Ground of Partiality to *Children* is their *Virtue*, for to that their own Choice concurs, and so may intitle them to Reward; and 'tis also in their Power to advance, and so Encouragements are not cast away upon them; nay, the Influences of those may extend farther, and provoke a virtuous Emulation in the rest. But then the Mother must so manage it, as to evidence, that 'tis no Inequality in her own Inclination, but merely the Force of the others Desert, not the Person but the Goodness that biasses her; and when *Virtue* is known to be the only ingratiating Quality, they will at once learn the way to become hers and God's Favourites. Unless it be upon this one Design, 'tis a very unsafe thing for a *Parent* to make any partial Discrimination among *Children*, which is sure to tempt the more neglected both to repine at her and envy her *Darlings*. Such Seeds of Rancour have often been by that Means sow'd in *Children*, as could not be eradicated in their riper Years. Nor is the Mischief less which she does to her *Fondlings*, who besides that they are expos'd to the Malice of the rest, are usually spoil'd by it, made insolent and untractable perhaps their whole Lives after; for where the *Mother's* Affection is unbridled, commonly
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the *Child's* Will is so too; her Fondness superseding that Discipline and Correction which should, as the Wise Man speaks, *bow down its Neck from its Youth*. The like may be said where the Indulgence is more Universal to all the *Children*, which is in one respect worse than the Partial, because it spoils more, not one or two, but all the Brood; the doting Love of a *Mother* blinds her Eyes that she cannot see their Faults, manacles her Hands that she cannot chastise them, and so their Vices are permitted to grow up with themselves; as their Joints knit and gather Strength, so do their ill Habits, till at last they are confirm'd into an Obstinacy; and what Recompense can the little Blandishments and Caresses of a Mother make her Children, for such important, such destructive Mischiefs? She therefore who will be really kind, must temper her Indulgence with a prudent Severity, or else she eminently violates the second Rule, by which she should regulate her Love, and does that to her Children which *Jacob* fear'd from his Father, *brings a Curse upon them and not a Blessing*. Indeed the best way of approving their Love, is by well discharging the other Branch of their Duty, that of *Care*. Without this, all the most passionate Raptures of Kindness are but an airy Apparition, a fantastick Scene, and will no more advantage a *Child*, than the whole Shambles in Picture can feed and nourish it. Now this *Care* is not a temporary momentary *Duty*, for some one critical Instant, but is to attend the *Child* thro' the several Stages of its *Minority*, *Infancy*, *Childhood*, and *Youth*.

The very best Part of their *Infancy* is a Season only for those Cares which concern their *Bodies*, providing for their careful Attendance, and all other Things conducing to the strengthening their Constitutions, and laying a Foundation for future Health and Vigour; which is their Interest, not only upon a Bodily, but upon an Intellectual Account, the good Temperature of the *Body* being a great aid towards the free Operations of the Mind; wherefore *Socrates* and other *Philosophers* much recommend

mend to their Disciples the Care of Health, as that which frees the Soul from many Incumbrances in its Pursuit of *Knowledge*. But this Health is not always the Consequent of a very nice and tender Breeding, but is very oft overthrown by it; and if Ladies could but find in their Hearts to try it, they would, I doubt not, be convinced, that inuring them to moderate Hardships would much more conduce to the establishing and fortifying their Constitutions.

Beyond all this, the Care of their *Exterior* part is soon overtaken by a more Important one, that of their *Interior*, in the timing of which there seems to be a very common Mistake in the World. We look upon the seven Years of *Infancy*, as the Life merely of an *Animal*, to be spent only in the Entertainment of *Sense*; and as we use not to yoke *Calves*, or to back young *Colts*, so we think our *Children* are for a while left at the same Liberty, to have no Restraint to put on any of their Passions; so far from that, we many times excite and foment them, teach Children to be angry and envious, proud and sullen, as if we fear'd their natural Propensions to all these were too faint, and wanted the help of Institution: But surely this is a great and pernicious Error, and this, supposing Children to be so long Brutes, is the way to make them so longer; the Patrons of Atheism make it a most constant Topick in their Disparagements of Religion, that 'tis owing to the Prejudices infus'd in *Infancy*; 'twere to be wish'd, that this Objection might so far be comply'd with, that the fear of God, the Love of Virtue, and Hatred of Vice, might have the first Possession of the Soul, and they be made to moderate their Passions, as soon as they are in a Capacity to have them excited and engaged.

And truly, if we will observe it, we may see very early Dawnings of Reason in Infants, which would sooner come to a Brightness, if we would betimes set to the scattering of those Passions which eclipse and darken it. A *Child* will be quickly taught to know what pleases and

displeases a *Parent*, and by very little Taste of Reward or Punishment will learn to do the one and avoid the other; when this is done, the *Parent* has gain'd the fundamental Point, *that of Obedience*, and may superstruct on it what she pleases. It is then her Fault, if the *Child* be not by easy and insensible Degrees moulded into a right Form; 'tis at first all one to a *Child*, whether he name God in an Oath or in his Prayers; but a *Mother*, by punishing the one and rewarding the other, will quickly bring him to know there is a Difference, and so proportionably in other Instances. As to the way of Discipline, it may not be amiss to observe, that when there is Occasion for Severity, 'tis better to awe by actual Punishment than by Terror; and never to make use of Infinite and Invisible Affrightments, the beloved Methods of *Nurses* and *Servants*, such as are the menacing of *Spirits* and *Goblins*, and leaving in the Dark, which often make dastardly and timorous Impressions, scarce worn off by a long Age.

A sober Sense of things is to be impress'd by gentle Means, and this will be done with most Ease, both to the *Parent* and the *Child*, the sooner 'tis set upon. The Will of a tender Infant is, like its Limbs, supple and pliant, but Time confirms it, and Custom hardens it, and it is a cruel Indulgence to the poor Creature, to let it contract such Habits which must cost him so dear the breaking; or dearer if never broken. And if this early Care be taken of the *Infancy*, 'twill much ease the next Part, that of the *Childhood*; for where the Iron Sinew in the Neck is broken, where the native Stubbornness is subdu'd so early, the Yoke will sit easy, all succeeding Parts of Discipline will come with more Facility and Profit. The Care proper to this Age is the Instructing it in all Parts of useful Knowledge, of which, as the Divine, both for the Excellency of its Nature and its End, must be first rank'd, so should it be first and most industriously cultivated, and by all endearing Methods impress'd, not only in the Understanding but in the Heart. Piety and
Virtue

Virtue should be propos'd to Children, as the most amiable as well as most necessary Things, and they should be invited not only to know but to love them.

This Part of Learning is equally competent to both Sexes, and therefore when the Sons are remov'd from under the Mother's *Tuition*, and sent to more publick Places of *Erudition*, her Province is still the same as to her Daughters, to whom she shou'd not only Preach, but exemplify it in her own Practice, no Precepts penetrating so much into Youth as those that are so enforc'd: And in order to this I should commend to Mothers, the being as much with them as they can, and taking the personal Inspection of them; not to turn them off wholly to Servants, no nor yet to Governesses, but frequently themselves to examine how they proceed in the Speculative Part of Knowledge, and no less frequently exhort them to the Practice.

Marcus Cato would not let his Son learn of his Slave, as disdaining a Child should owe so considerable a Benefit to so servile a Person; and if he thought the meer teaching of Grammar too great a Charge for such a one, surely the whole Institution of Youth is a much greater, it being that on which not only a few outward Accomplishments, but even their Eternity depends. The great *Cornelia* Mother of the *Gracchi*, and *Aurelia* the Mother of *Augustus*, thought it worth their Pains to be Governesses; and the Truth is, the Soul of a *Child* is a little too precious a Trust to be committed wholly to the Diligence and Care of a Mercenary *Servant*; or if they happen not to want those Qualifications, yet 'tis very possible they may *Prudence*, of which there is no small Degree requisite to the instructing of Youth, too great a Remissness or Severity being equally destructive in that Affair. And indeed, besides these immediate, there are some other Collateral Benefits consequent to the *Mother's* performing that Office, 'twill bring her and her *Children* into an Intimacy and Conversation, give her an Acquaintance with their several Capacities and

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Humours;

Humours; for want of which many *Parents* have err'd in their Conduct, one sort of Treatment being not fit for all *Children*, and the distinguishing that depending wholly on their discerning their particular Tempers, which cannot well be done without some Converse with them.

By this they will, besides, be Witnesses how they dispose of their Time, that they neither lose it by doing nothing, nor yet misemploy it by doing ill. And indeed there is scarce any Part of the *Parents* Care more important than this, *Idleness* being no farther remov'd from *Vice*, than a Cause is from its immediate Effect; wherefore if *Children* be permitted to trifle away their Time, they will soon learn to trifle away their *Innocence*. 'Tis highly necessary then that they be provided of a Succession of Employments, that they may be insensibly drawn on by the Variety. Methinks it might very well be contriv'd, that their *Recreations* might sometimes consist of such ingenious Exercises, that they may at once both play and learn.

There is yet another good Effect of the *Mother's* Presence with the *Children*, which is perhaps no less material than the former. 'Tis, that by this associating them with herself, she prevents the Danger of worse Society; *Children*, if their *Parents* allow them not their Company, are necessarily cast upon that of *Servants*, than which there is scarce a greater Danger that attends Youth; for besides that Low sort of Converse debases their *Minds*, makes them mean and sordid, it often corrupts their Manners too; Children usually not receiving more pestilent Infusions from any, than from such *Servants* who desiring to ingratiate themselves, and having no laudable Quality whereby to do it, must first endeavour to recommend *Vice* to them, and then by their officious Ministries in that, have a ready way to introduce themselves into Favour. Perhaps this will be thought to concern only *Masculine Children*, and that the *Female*, who are commonly in a distinct Apartment, and converse

verse only with their own *Sex*, are more secure. But I would not advise *Mothers* to depend too much on that, for they are no surer that their *Daughters* shall not converse with Men, nay, Men of the Meaner sort too, than that their Maids and Attendants shall not do so; and when 'tis consider'd how apt those are to entertain, if not to invite Amours, 'tis not very probable the Rooms where they quarter shall be inaccessible to those they affect; and it were much safer for *Children* to be in the publick Converse of Men, than to be Witnesses and Observers of the private Intrigues of such *Lovers*. The Memories of Youth are very tenacious, and if they once be tainted with any indecent Thing, will at least be apt to recollect it, 'till at last perhaps they come to transcribe it. 'Tis therefore in this Respect a very useful Part of the Mother's Care to make herself Company to her Daughters, to prevent the Dangers of a more unequal and infectious Converse.

But if this be Useful in Childhood, 'tis no less than Necessary in the next Period of their Time, when they arrive near the *Growth* and *Age* of *Women*; then indeed the *Mother* should not only make them her Companions but her Friends, allow them such a kind, yet modest Freedom, that they may have a Complacence in her Company, and not be tempted to seek it among their Inferiors; that the belief of her Kindness may supplant the Pretensions of those meaner Sycophants, who by little Flatteries endeavour to screw themselves into their good Opinion, and become their Confidants, than which there is nothing more Mischievous; those private Cabals that are held with such, serving only to render them Mutinous against their *Parents*, still inculcating the one grand Principle of Liberty, a Word so charming to our deprav'd Nature, and especially to *Youth*, that they should not be trusted with such Lectures. Besides, those Intimacies are often Introductions to worse, many scandalous Amours, and unequal Matches having had their Rise from them. It should therefore be the Business of

Mothers to prevent all such pernicious Leagues, by pre-engaging them in more safe Familiarities, either with themselves, or some other of whose Virtue she has Reason to be confident.

But the infallible Preservative against this, and all other Mischiefs, is the bringing them into an Intimacy and Conversation with their *Maker*, by fixing a true Sense of Religion in their Hearts; if that can be effectually done, 'twill supersede all other *Expedients*. She who duly considers she is always in God's Presence, will want no other Inspector; nor will she much need Ministers, who attends to the Advices of her own Conscience. Neither will it only tend to the securing her Innocence but her Reputation too, Piety being the complete Armour to defend both their Virtue and their Fame. And 'tis extremely necessary they should be furnish'd with it at this Age especially, when they first enter into the World, which we may well look on as taking the Field, considering how many Assaults they are there like to meet with; and if they go without this Armour, they may, none knows how soon, be incurably wounded; of which there want not many sad Instances, some whereof might probably have been prevented, had the *Parent* taken care to have better fortify'd them.

And indeed 'tis matter of great Lamentation to see how much this their most important Concern is neglected. Many *Mothers*, who are nicely curious in other Parts of their *Daughters* breeding, are utterly inconsiderate in this; they must have all *Civil* Accomplishments, but they think it matters not whether they have any that are *Christian*; those are excluded out of the Scheme of *Education*, and by that Means lie under the Prejudice of being not only unnecessary, but ungenteel, below the regard of *Persons* of Quality. 'Tis much to be fear'd, that this neglect towards their *Children*, is founded in a previous Contempt of *Piety* in themselves, yet I suppose 'tis often increas'd by a little *Vanity* they have of seeing

seeing them excel in some of those Exterior Qualities, which may recommend them to the Humour of the World, upon the improving whereof they are so intent, that more material Things are overlook'd; and when those are acquir'd, the Pride of shewing them betrays them to other Inconveniences.

The *Mother* oft not only permits, but incites the *Daughter* to the Opportunities of boasting her Excellencies, sends her so oft abroad on that Design, that at last perhaps she cannot, when she wou'd, keep her at home, as I believe too many have found Experimentally true. In a word, this Interval between *Childhood* and *Maturity*, is the most critical Point of a Woman's Life, and therefore should be the most nicely and mainly attended; and a *Mother* had need summon not only all her Care and Diligence, but her Prudence too, well to discharge this part of her Obligation.

I cannot help observing, with respect to this Relation of a *Mother*, that those who groan under the Frustration of their Hopes, whose Children by any scandalous Misbehaviour become the Objects of their Shame and Grief, shou'd soberly consider whether it has not been some way owing to themselves, either by Neglect in their *Education*, or by their own ill Example. 'Tis usually one, and sometimes both. They that upon Recollection can assure themselves 'tis neither, may bear the Affliction with much the greater Chearfulness; but they that cannot, I am sure ought to bear it with much the more Patience and Submission, take it as God's Lecture of *Repentance*, and look on their *Childrens* Faults as the Product of their own. And because Satisfaction is an indispensable Part of *Repentance*, they are with the utmost Industry to endeavour the repairing those Ruins they have made, by recalling those to Virtue, who by their means have stray'd from it. 'Tis true, the Errors of Education, like a subtle Poison, do so mix with the Blood, so incorporate into the Humours and Manners, that 'twill be very difficult to check their Effects; and there-

fore the less they are themselves able to do toward it, the more earnestly they must importune a higher Power. He who divided the Light from the Darkness, can separate the Effects from the Causes, and as he restrain'd the natural Property of Fire in the Case of the *Three Children*, so he only can rescue their *Children* from that Destruction to which their Negligence has expos'd them. But as to the Influence their Example has had, they may do something towards the Redress of that, by setting them a new Copy, making their own Change so visible, so remarkable, that they may have the very same means of reclaiming, which there was of seducing them. And this is a piece of Justice which seems to call aloud upon many *Mothers*; the Irregularities of *Youth* could hardly have grown to the present height, had they not received Warmth and Shelter from the Practice of their *Elders*; which does at once give Encouragements, and take off Restraints: the *Mother* losing not only her Authority, but her Confidence to Admonish or Reprove. With what Face can she require that strict and severe Modesty of a young *Girl*, which she, who should be a *Matron*, will not practise? or tie up the giddy wandering Humour of *Youth* within those Bounds she thinks too strait for her own? And how ready a Retortion will even Scripture itself afford for such an Imposer? *Thou that teachest another, teachest thou not thyself?* Let it then be the Care of all *Mothers*, to recommend to their Children all Virtue and Piety by their own Example, that they may contribute something to their Spiritual, as well as their Natural Life. That however they may at least deliver their own Souls, and not have their *Childrens* Guilt recoil upon them, as the unhappy Originals of it.

Having for several Pages treated of a *Mother's* Duty, with more particular Reference to her Daughters, let us consider it a little as it relates to the Sons. She must needs much overlook the chief Business of *Education*, or have had little consideration for the Constitution of Human Nature, that reckons for nothing the first Eight or
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Ten Years of a Boy's Life; an Age wherein *Fathers*, who, for that time especially, can neither charge themselves with the Care of their *Children*, nor be the watchful Inspectors of those that they must be trusted to, who usually and unavoidably by most *Parents*, are a sort of People far fitter to be *Learners* than *Teachers* of the Principles of Virtue and Wisdom; the great Foundation of both which, consists in being able to govern our Passions, and subject our Appetites to the direction of our Reason. A Lesson hardly ever well learnt, if it be not taught us from our very *Cradles*: To do which, requires no less than a *Parent's* Care and Watchfulness, and therefore ought undoubtedly to be the Mother's Business to look after it. An Exemption from which, *Quality* (even of the highest Degree) cannot give: Since the Relation between *Mother* and *Child* is equal among all Ranks of People; and it is a very preposterous Abuse of *Quality*, to make it a Pretence for being *Unnatural*. This is a Truth which perhaps would displease many *Ladies*, were it told them, and therefore probably it is, that they seldom hear it, and not hearing it, they do not understand or consider it; but would they once make trial of it, they would find it would happily restrain them from many of their expensive and ridiculous Diversions, by engaging them in a laudable Employment, very worthy of the Dignity of their Nature, and most agreeable to *Maternal* Tendernefs.

But for want of due Consideration, *Women* of *Quality* indulge themselves in a most unnatural Neglect of their *Children*, and are perhaps more without Excuse for it, than for any other Fault that they are ordinarily taxable with. For tho' it is to be fear'd, that few *Ladies* from the Disadvantage of their own *Education*, are so well fitted as they ought to be, to take the Care of their *Children*, yet not to be willing to do what they can herein, either as thinking this a matter of too much Pains for them, or below their Condition, expresses so senseless a Pride, and so much want of the Affection and Com-

passion natural to that *Sex* and *Relation*, that one would almost be tempted to question, whether such *Women* were any more capable of, than worthy to be the *Mothers* of rational Creatures.

Natural Affection apart, it should be consider'd by these, that no one is born into the World to live idly, enjoying the Fruit and Benefit of other Peoples Labours, without contributing reciprocally some way or other to the *good* of the *Community*, answerably to that Station wherein God, the common *Father* of all, has placed them, who has evidently intended Human Kind for Society and mutual Communion, as Members of the same Body, useful every one to each other in their respective Places. Now in what can *Women*, whose Condition puts them above all the Necessities or Cares of a Mean or Scanty Fortune, at once so honourably and so usefully, both to themselves and others, be employ'd, as in looking after the *Education* and *Instruction* of their own *Children*? This seems indeed to be more particularly the Business and Duty of such, than of any others. And if Example be necessary to persuade them, that they will not herein do any thing mis-becoming their Rank, the greatest *Ladies* among us may be assur'd, that those of a Condition superior to theirs, have heretofore been so far from thinking it any Abasement to them to charge themselves with the *Instruction* of their own *Children*, that, to their Immortal Honour, they have made it part of their Business to assist in that of other Peoples also, who were likely one Day to be of Consequence to the *Commonwealth*. To instance only in the famous *Cornelia* the Mother of the *Gracchi*, and *Aurelia* the Mother of *Augustus*, beforemention'd, who did this for the *Sons* of the Noblemen of *Rome*, to whom they had no Relation but that of their *Common Country*. And shall not the like Consideration, or what is infinitely beyond this, that of their *Children* being hereafter for ever happy or miserable, according as they live in this World, prevail with the *Ladies* of our Days, who call themselves *Christians*, to employ

employ some of their Time and Pains upon their own *Offspring*? The Care of which, as hath been said, should begin with the first Years of *Childrens* Lives, in curbing, at the earliest Appearance of it, every the least Inclination to Evil, and accustoming them to an absolute, constant and universal Submission and Obedience to the Will of those who have the Disposal of them. Since they will hardly ever after, especially in a great Fortune, be govern'd by their own Reason, who are not first made supple to that of others before they are able to judge of fit and unfit by any other measure, than the Direction of such whom they believe to have a just Power over them. As they become capable of examining their Actions by Reason, they should be taught never to do any thing of Consequence heedlessly, and to look upon the Dictates of their Reason as so inviolable a Rule of their Determinations, that no Passion or Appetite must ever make them swerve from it. But instead of following this Method, it is commonly thought too soon to correct *Children* for any thing, 'till the Season is pass'd for this sort of *Discipline*, which if it come too late, is commonly so far from producing the good it was design'd for, that losing the Benefit of *Correction*, which if duly apply'd is of infinite Use, it turns to a *Provocation*, and renders that *Temper* stiff and incorrigible which it was meant to supple. Nor is it seldom that thro' this ill-tim'd *Discipline*, together with that Remissness and Inequality, where-with *Childrens* Inclinations are over-rul'd, their *Parents* Government over them seems to them not a natural and just Right, establish'd for their Benefit, but a Tyrannical and Arbitrary Power, which accordingly they, without Remorse, disobey, whenever they believe they can do it with Impunity. And what is still worse, their evil Dispositions, for the most part, are not only not timely enough restrain'd, but *Children* are actually taught to indulge to their naturally irregular Inclinations, by those vicious or wretchedly ignorant People who are plac'd about them, and who almost universally instil downright Vice
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into them, even before they can well speak, as *Revenge*, *Covetousness*, *Pride*, and *Envy*; while the silly Creatures, who do them so unspeakable Mischiefs, are scarce capable of being made to understand the Harm that they do, but think Parents ill-natur'd, or that they have Fancies fit only to be smil'd at, who will deny their *Child* a thing for no other Reason, it may be, but because he has desir'd it; and who, before he is trusted to go alone, will check his *Resentment*, *Impatience*, *Avarice*, or *Vanity*, which they think becomes him so prettily, neither will suffer him to be rewarded for doing what they bid him to do.

This I am sure, that whoso has try'd how very little Sense is to be met with, or can be infus'd into *Nurses* and *Nurse-Maids*, and with what Difficulty even the best of them, by those who make it their Business to watch over them, are restrained from what they are persuaded has no hurt in it, will soon be convinced how unfit it is to trust Children any more than is necessary, in such hands. And no wiser than such, if not much worse, are the greatest part of those, who are usually their immediate Successors, as *Young Scholars*, and *French Menials*, erected into *Tutors* and *Governesses*, only for the sake of a little *Latin* and *French*.

Mr. *Locke*, in his excellent *Treatise of Education*, shews how early and how great a Watchfulness and Prudence are requisite to the forming the Mind of the *Child* to Virtue; and whoso shall read what he has writ on that Subject, will, it is very likely, think, that few Mothers are qualify'd for such an Undertaking as this: But that they are not so, is the Fault which should be amended. However their presum'd Willingness to be in the right, where the Happiness of their *Children* is concern'd in it, must certainly enable them, if they were but convinc'd that this was their Duty, to perform it much better than such People will do, who have as little Skill and Ability for it as themselves, and who, besides that they rarely desire to learn any more than they have, are not induc'd by Affection to do for those under their Care all the good
that

that they can. Since then the Affairs either of Mens *Callings*, or of their private Estates, or the Service of their Country, all which are indispensably their Business, allow them not the leisure to look daily after the *Education* of their *Children*; and that otherwise also, they are naturally less capable than *Women* of that Complaisance and Tenderness which the right *Instruction* and the Weaknesses also of Childhood require; and since *Servants* are so far from being fit to be rely'd upon in that great Concern, that to watch against the Impediments they actually bring thereto, is no small part of the Care that a wife Parent has to take; I do presume that, ordinarily speaking, this so necessary Work of forming betimes the Minds of *Children*, so as to dispose them to be hereafter wise and virtuous Men and Women, cannot be well perform'd without the *Mothers* careful Attendance to it. There are not many *Fathers* that are able and willing to give just Encouragement to wise, virtuous, and well-bred Persons, to take the place of Parents in governing and instructing their Children; beside, the World doth not abound with such Persons, and the few that are so qualified have Reason to hope and seek for more profitable Employments; much less can those great Numbers who have smaller *Estates*, afford to reward Persons of true Worth and Merit for governing their Children. Some such Persons indeed may be procur'd by Men of high Rank, or great Fortunes, and even they, if they do reward in proportion to the Importance of the Charge, and the Merit of the Tutors, will find the Cost to be an uneasy Burden; unless they would be content, on this Account, to abridge themselves of their extravagant Expences, which are usually the last that Men will deny themselves.

It is indeed wonderful, if we consider Men as rational Creatures, to see how much Money they will often bestow, not upon their *Vices* only, for this is not so unaccountable, but upon mere fashionable *Vanities*, which give them more Trouble than Pleasure in the Enjoyment; yet at the same time

time be as sparing as possible, of Cost upon a *Child's* Education: If they have but Tutors for their Children, and at easy Rates, tho' they be never so mean and unworthy, they are satisfied; when it is certain, that for Rewards considerable enough to make it worth their while, those of a far different Character from such as do for the most part undertake it, would be induc'd to accept even the early Charge of *Childrens* Instruction. But every Gentleman of a good *Family*, or good *Estate* also, is not in Circumstances to propound such sufficient Rewards; and for what the most can afford to give, very few capable of performing this matter well, will trouble themselves about it, at least with such *Pupils* as must be allow'd with *Nurses* or *Maids*; wherefore no other Remedy I believe can be found but in returning still to our Conclusion, that this great Concernment, on which no less than Peoples Temporal and Eternal Happiness doth mightily depend, ought to be the Care and Business of *Mothers*. Nor do *Women* seem less peculiarly adapted by Nature to this Charge, than they are by Duty strongly engaged to it, if the Author of Nature, as no doubt he did, design'd this to be their Province in that Division of the Cares of human Life, which ought to be made between a *Man* and his *Wife*; for that Softness, Gentleness, and Tendernefs, natural to the *Female* Sex, render them much more capable than Men are of such an insinuating Condescension to the Capacities of *Young Children*, as is necessary in the Instruction and Government of them, insensibly to form their early Inclinations; and surely these distinguishing *Qualities* of the *Sex* were not given barely to delight, when they may so manifestly be profitable also, if joined with a well-informed Understanding; and from *Womens* being naturally thus fitted to take this Care of their *Little* ones it follows, that besides the Injustice done to themselves thereby, it is neglecting the Direction of Nature for the well Breeding up of *Children*, when *Ladies* are render'd incapable of it, through the want of such due Improvements of their Reason as are requisite to it.

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That this has been no more reflected upon, from a Principle of *Pity* to that tender Age of *Children*, which so much requires *Help*, seems very strange; for what can move a juster Commiseration, than to see such poor *Innocents* so far from having the *Aid* they stand in need of, that even those who the most wish to do them good, and who resent with the deepest Compassion every little *Misfortune* that afflicts their *Bodies*, do never attempt to rescue them from the greatest Evils which attend them in this Life, but even themselves assist to plunge them therein, by cherishing in them those Passions, which will inevitably render them miserable? It can never be otherwise, while *Women* are bred up in *wrong* Notions of *Religion* and *Virtue*, or to know no use of Reason, but in the Service of their Passions and Inclinations, or at least of their comparatively trivial Interests.

To assert, upon this Occasion, that *Ladies* wou'd do well, if before they came to the *Care* of *Families*, they employ'd some of their many idle Hours in gaining a little Knowledge in *Languages*, and the useful *Sciences*, wou'd be, I know, to contradict the Sense of most Men; but yet I think that such an Assertion admits of no other Confutation than the usual one, which opposite Opinions to theirs are wont to receive from People who reason not, but live by Fancy and Custom, and that is to be laugh'd at; for it cannot be deny'd, that this Knowledge wou'd hereafter be more or less useful to *Ladies*, in enabling them, either themselves to teach their *Children*, or better to over-see and direct those that do so; and tho' this Learning is perhaps the least part in *Education*, it is not to be neglected, but even betimes to be taken care of, lest a habit of Idleness or Inapplication of Mind be got, which once contracted is very hardly cur'd.

This being so, and that the Beginnings of all Science are difficult to Children (who cannot like grown People fix their Attention) it is justly to be fear'd, that they should by the ill Usage they receive from the Impatience and Peevishness of such *Teachers*, as *Servants* or *young Tutors*,
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take an Aversion to *Learning*; and we see in effect, that this very frequently happens; for the teaching of little *Children*, so as not to disgust them, requires much greater Patience and Address, than common People are often capable of, or than most can imagine who have not had Experience of it: But should such *Teachers* as we have spoken of, have the necessary Complaisance for those they *teach*, there is then, on the other side, a yet greater Danger to be apprehended from them; the bad Effect of which will be, that by an Affection natural in *Children* of imitating those they *Love*, they will have their Manners and Dispositions tinged and tainted by those of Persons so dear to them.

Now both the Inconveniencies here mention'd might at least in great Measure, if not wholly be remedy'd, would *Mothers* but be at so much Pains as to *teach* their *Children*, either altogether, or a good Part themselves, what it is fit for them to *Learn* in the first eight or ten Years of their *Lives*; as to read *English* perfectly, to understand ordinary *Latin* and *Arithmetick*, with some general Knowledge of *Geography*, *Chronology*, and *History*; most or all of which Things may at that young Age be understood by a *Child* of a very ordinary Capacity, and may be so taught *Children* as that they may learn them almost insensibly, in *Play* if they have skilful *Teachers*. It seems to me therefore that young *Ladies* cannot better employ so much of their Time as is requisite hereto, than in acquiring such Qualifications as these, which may be of so great use to them hereafter; however, if any who have not made this early Provision of such Sciences, are yet truly desirous to do their Children all the Good that is in their Power, they may, tho' not with the same Facility, be able to instruct them alike, notwithstanding that Disadvantage; and Mr. *Locke* on the Experience of it has asserted, that a *Mother* who understands not *Latin* beforehand, may yet teach it to her *Child*; which if she can, it is not to be doubted, but that she may do the same in all the rest; such a superficial Knowledge as will serve
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to enter any one in every of the above-mention'd *Sciences*, is much easier attained than the *Latin Tongue*; and if a *Mother* has ever so little more Capacity, she may easily keep before him in teaching both him and herself together, by which Means she will make herself the best Reparation that she can for her own past neglect in it, or that of her *Parents*. One of the most useful and necessary Duties of *Parents*, is to take care to *Catechise* their *Children*, which has of late been shamefully neglected, as indeed have been too much all the other Duties of *Parents*, as if all the Obligations lay upon their *Children*, and there were none incumbent upon them.

It is a known Saying of *Melancthon*, that there are three Things extremely difficult, to *bear Children*, to *instruct and bring them up to be Men*, and to *govern them when they arrive at Man's Estate*. The Instruction of *Children* is none of the least difficult of these; for to do it to the best Advantage, does not only require great Sagacity to discern their particular Disposition and Temper but great Discretion to deal with them, and manage them, and also continual Care and diligent Attendance, to form them by Degrees, to Religion and Virtue.

It requires great Wisdom and Industry to advance a considerable Estate, much Art, Contrivance and Pains to raise a great and regular Building: But the greatest and noblest Work in the World, and an Effect of the greatest Prudence and Care, is to rear and build up a Man, and to form and fashion him to *Piety, Justice, Temperance*, and all kind of honest and worthy Actions. Now the Foundations of this Work are to be carefully laid in the tender Years of *Children*, that it may rise and grow up with them, according to the Advice of the Wise Man, *Train up a Child in the way he should go, and when he is old he will not depart from it*. By *Childhood* is understood the Age of Persons from their *Birth* but more especially from their first Capacity of *Instruction*, till they arrive at the *State* and Age which next succeeds *Childhood*, which we call *Youth*, and which is the proper Season

Season for *Confirmation*; for when Children have been well *catechis'd* and instructed in *Religion*, then is the fittest time for them to take upon themselves, and in their own Person to confirm that *solemn Vow*, which by their *Sureties* they made at their *Baptism*. Parents must carefully instruct their *Children* in the Course of Life they ought to lead, in the Knowledge and Practice of their whole Duty to God and Man, which they ought to observe and perform all the Days of their Lives.

And the consequent Fruit and Benefit of this good Education is, that *Children* when they are old will not depart from it. Which we are to understand according to the Moral Probability of Things, not as if this happy Effect did always and infallibly follow upon the good Education of a *Child*, but that this very frequently is, and may probably be presum'd and hop'd to be, the Fruit and Effect of a pious and prudent Education.

We cannot enough urge the great Duty incumbent upon all *Mothers*, in the tender and careful *Nursing* of *Children*: This Affection and Tendernefs, Nature, which is our secret Guide and Director, has implanted in all living Creatures towards their *Young Ones*, and there cannot be a greater Reproach to Creatures endued with Reason, than to neglect a Duty which Nature directs even the Brute Creatures to, by a blind and unthinking Instinct. It cannot therefore be neglected without a downright Affront to Nature; nothing as we have hinted elsewhere, can excuse it, but *Disability*, *Sickness*, or the *Evident Danger* of the *Mother*, or the *Interposition* of the *Father's Authority*, or some very *Extraordinary* and publick Necessity.

This I foresee will seem a very hard Saying to nice and delicate *Mothers*, who prefer their own Ease and Pleasure to the Fruit of their own Bodies; but whether they will mind or not mind it, we must deal plainly with them in a Matter of so much Importance to them, and be so faithful as to tell them, that this is a *Natural Duty*, and because it is so, of a more necessary and indispensable

dispensable Obligation, than any positive Precept of *Reveal'd Religion*, and that a general Neglect of it is one of the great and crying Sins of this Age and Nation, and which, as much as any Sin whatsoever, is evidently a Punishment to itself in the palpable ill Effects and Consequences of it.

The Neglect of this *Duty* is a sort of exposing of *Children*, especially when it is not done, as very often it is not, with more than ordinary Care and Choice; it always exposes them to manifest Inconvenience, and sometimes to great Danger, even to that Degree as in the Consequence of it, is but little better than the laying a *Child* in the *Streets*, and leaving it to the Care and Compassion of a *Parish*. There are two very visible Inconveniencies which do commonly attend it.

Strange Milk, which is very disagreeable to the *Child*, and with which the *Child* to be sure sucks in the natural Infirmities of the *Nurse*, together with a great deal of her natural Inclinations and irregular Passions, which many times stick by the *Child* a long time after; and, which is worse than all this, it sometimes happens that some secret Disease of the *Nurse* is convey'd to the *Child*.

A shameful and dangerous neglect of the Child, especially by such *Nurses* as make a *Trade* of it, of whom there are great Numbers in and about this great *City*, who, after they have made their first and main Advantage of the *Child*, by the excessive, not to say extravagant *Vails*, which usually here in *England*, above all other Places in the World, are given at *Christnings*, grow very negligent; and then by the strait Allowances which are commonly made afterwards for the *Nursing*, and keeping of the *Child* they are tempted to be unnatural; for if the *Child* die for want of due Care, the *Nurse* is at liberty to make a new Advantage by taking another.

Nor can it well be otherwise expected than that a *Nurse*, who by this Course is first made to be unnatural to her own *Child*, should have no great Care and Tenderness for a *Child* which is not her own. I have heard a
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very sad Observation made by those who have had the Opportunity to know it, that in several of the *Towns* and *Villages* about *London*, where this Trade of *Nursing* is chiefly driven, hardly *one* in *five* of these Children lives out the *Year*; and this surely is a Danger which natural Affection, as well as *Duty*, does oblige *Parents* to take all possible Care to prevent. This Course does besides most certainly tend very much to the estranging and weakning of natural Affection on both sides, I mean both on the part of the *Mother* and of the *Child*. The Pain of *Nursing* as well as of *Bearing*, does insensibly create a strong Tenderness of Affection and Care in the *Mother*; *Can a Woman*, says God, *forget her sucking Child, that she should not have Compassion on the Son of her Womb?*

This would greatly endear the *Mother* to the *Child*, which Endearment, when the *Child* is put out, is transferred from the *Mother* to the *Nurse*, and many times continues to be so for a great many Years after, and often to that Degree, as if the *Nurse* was the true *Mother*, and the true *Mother* a meer *Stranger*. Natural Affection must by this Means be extremely weaken'd, which is great Pity, because when it is kept up in its full Strength, it often proves one of the best Securities of the *Duty* of a *Child*.

But because this severe Doctrine will go down but very hardly with a great many, I must take the more Care to guard it against the *Objections* which will be made to it. Those from *Natural Disability* or *Sickness*, from *Evident* and *Apparent Danger* of the *Mother*, or from the *Interposition* of the *Father's Authority*, or from *plain Necessity*, or if there be any other that have an equal Reason with these, I have prevented them already; by allowing them to be just and reasonable *Exceptions* from the general Rule, when they are real and not made Pretences to shake off our *Duty*.

But there are, besides these, two *Objections*, which tho' indeed they are Real, seem to have too great a weight with those who would fain decline this *Duty*, yet are

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by no Means sufficient to excuse *Mothers*, no not those of the highest Rank and Quality, from the natural Obligation of it; and they are these, the *manifest Trouble*, and the *manifest Restraints* which the careful Discharge of this *Duty* does unavoidably bring upon those who submit themselves to it.

For the *Trouble* of it, I have only this to say and I think that no more need be said about it, that no Body is discharged from any *Duty*, by reason of the *Trouble* which necessarily attends it, and is inseparable from it; since God, who made it a *Duty*, foresaw the *Trouble* of it, when he made it so.

As to the *manifest Restraints* which it lays upon *Mothers*, this will best be answer'd by considering of what Nature those *Restraints* are, and they are chiefly in these and the like Instances. This *Duty* *restrains* *Mothers* from spending their Morning and their Money in curious and costly *Dressings*, from mispending the rest of the Day in formal, and for the most part impertinent Visits, and in seeing and hearing *Plays*, many of which are neither fit to be seen nor heard by modest Persons, or those who pretend to Religion or Virtue, as 'tis to be hop'd all *Christians* do, especially Persons of higher Rank and Quality; and it restrains them also from trifling away a great Part of the Night in Gaming and Reveling, till past Midnight, I am loth to say how much—

These are those terrible *Restraints* which this natural *Duty* of *Mothers* nursing their *Children* lays upon them; now I cannot but think all these to be very happy *Restraints*; happy surely for the *Child*, and in many Respects happy for the *Father*, and for the whole Family, which by this Means will be kept in much better Order; but happiest of all for the *Mother*, who does therein not only discharge a great and necessary *Duty*, but is hereby also hindred from running into a great many Faults, which, before they will be forgiven, must cost her a deep Contrition and a very bitter Repentance.

The next Particular, wherein the good *Education* of *Children* does consist, is in bringing them to be baptiz'd and admitted *Members* of *Christ's Church* at the Times appointed or accustomed in the *National Church* of which the *Parents* are *Members*. They should bring them to the *Church*, to be there publickly initiated and solemnly admitted by *Baptism*. This the *Rules* of the *Church* of *England* do strictly injoin, unless the *Child* be in danger of *Death*; and in that Case only it is allow'd to administer *Baptism* privately, and in a Summary way, without performing the whole *Office*. But then if the *Child* live, it is order'd that it shall be brought to *Church*, where the *Remainder* of the *Office* is to be solemnly perform'd.

I know that of late Years, since our unhappy Confusions, this *Sacrament* has very frequently been administer'd in *private*: And *Ministers*, to avoid the great Mischief of *Separation*, have been in a manner necessitated to comply with the *Obstinacy* of the greater and more powerful of their *Parishioners*, who for their Ease or Humour, or for the Convenience of a pompous *Christning*, will either have their *Children* baptiz'd at home by their Minister, or if he refuse, will get some other Minister to do it, which is very irregular.

Now I would intreat such Persons calmly to consider how contrary to Reason, and to the plain Design of the Institution of this *Sacrament*, this perverse Custom and their obstinate Resolution in it is: For is there any *Civil Society* or *Corporation*, into which Persons are admitted without some kind of Solemnity? And is the Privilege of being admitted *Members* of the *Christian Church*, and *Heirs* of the Great and Glorious *Promises* and *Blessings* of the *New Covenant* of the *Gospel*, less considerable, and fit to be conferr'd with less Solemnity? Those who are *Christians* in good earnest, will, without my using more Words about it, consider what has been said in this Particular.

Another and very necessary Part of the good *Education* of *Children* is by degrees to inform them and carefully

fully instruct them in the whole compass of their Duty to God, their Neighbour, and themselves, that so they may be taught how to behave themselves in all the Steps of their Life, from their first Capacity of Reason, 'till they arrive at the more perfect Use and Exercise of that Faculty. If they be well instructed at first, they will be better able to direct and govern themselves afterwards.

This Duty God does expressly and very particularly charge upon his own People, the People of *Israel*: Speaking of the Laws which he had given them, *Thou shalt, says he, teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine House, and when thou walkest by the Way, when thou liest down and when thou risest up.* And thus God, long before, said, that *Abraham the Father of the Faithful*, would do: *I know Abraham, says he, that he will command his Children and his Household after him to keep the way of the Lord.*

This Work ought to be begun very early, upon the first budding and appearance of Reason and Understanding in *Children*. *Whom shall he teach Knowledge? Whom shall he make to understand Doctrine? Them that are wean'd from the Milk and drawn from the Breast, &c.*

To this end we must, by such Degrees as they are capable of, bring them acquainted with God and themselves; and in the first place we must inform them, that there is such a *Being as God*, whom we ought to honour and reverence above all things: And then, that we are all his *Creatures*, and the Works of his Hands; that he continually preserves us, and gives us all the good things that we enjoy; and therefore we ought to ask every thing of him by Prayer, because this is an Acknowledgement of our Dependence upon him; and to return Thanks to him for all that we have and hope for, because this is a just and easy Tribute, and all that we can render to him for his numberless Favours and Benefits.

And after this, they are more particularly to be instructed in their Duty towards God and Man: And because Fear and Hope are the two Passions which do chiefly

chiefly sway and govern Human Nature, the main Springs and Principles of Action; therefore Children should be carefully inform'd, that there is a *Life and Death*, wherein Men shall receive from God a mighty and eternal Reward, or a terrible and endless Punishment, according as they have done or neglected their Duty in this Life. That God will love and reward those who do his Will and keep his Commandments, but will execute a dreadful Punishment upon the Workers of Iniquity, and the wilful Transgressors of his Laws.

And according as they are capable, they are to be made sensible of the great Degeneracy and Corruption of Human Nature, deriv'd to us by the *Fall* and wilful Transgression of our *first Parents*; and of the way of our *Recovery* out of this miserable State by *Jesus Christ*, whom God has sent in our Nature to purchase and accomplish the *Redemption* and Salvation of Mankind from the Captivity of *Sin* and *Satan*, and from the Damnation of Hell.

The good *Education* of Children consists not only in informing their Minds in the Knowledge of *God*, and their Duty, but more especially in endeavouring with the greatest Care and Prudence to form their Lives and Manners to Religion and Piety: And this must be done by training them in the Exercise of all *Moral* and *Christian* *Graces* and *Virtues*: As,

To *Obedience* and *Modesty*, *Diligence* and *Sincerity*, *Tenderness* and *Pity*, as the general *Dispositions* to Piety and Religion.

To the good Government of their *Passions*, and of their *Tongue*, and particularly to *speak Truth*, and to *hate Lying*, as a base and vile Quality.

To *Devotion* towards *God*, to *Sobriety* and *Chastity* with regard to themselves, and to *Justice* and *Charity* towards all Men.

Parents must take great care to maintain their Authority over their *Children*, by inculcating into them the Doctrine of *Obedience*; otherwise they will neither regard their Commands, nor hearken to and follow their Instructions.

Instructions. If they once get head, and grow stubborn and disobedient, there is very little Hope left of doing any great Good upon them.

They must be train'd up in *Modesty*, which is a fear of *Shame* and *Disgrace*. This Disposition is proper to *Children*, and a marvellous Advantage to all good Purposes. They are *Modest*, says *Aristotle*, *who are afraid to offend, and they are afraid to offend, who are most apt to do it*; as *Children* are, because they are much under the Power of their Passions, without a proportionable Strength of Reason to govern and keep them under.

Now *Modesty* is not properly a *Virtue*, but it is a very good Sign of a tractable and towardly *Disposition*, a great Preservative and Security against *Sin* and *Vice*. And those *Children* who are much under the Restraint of *Modesty*, are look'd upon as most hopeful and likely to do good; whereas *Immodesty* is a vicious Temper, broke loose and got free from all Restraint: Then there is nothing left to keep an *impudent* Person from *Sin*, when fear of *Shame* is gone; for *Sin* will soon take possession of that Person whom *Shame* has left. He that is once become shameless, has prostituted himself: Therefore preserve this *Disposition* in *Children* as much as is possible, as one of the best means to preserve their *Innocence*, and to bring them to Goodness. The next thing for Parents to observe in the Education of *Children*, is to use them to be *Diligent*; for *without Diligence*, says a learned Author, *there never was any great and excellent Person*. When the *Roman* Historians describe an extraordinary Man, this always enters into his Character as an essential part of it, that he was of *incredible Industry, of singular Diligence*, or something to that purpose. And indeed a Person can neither be excellently good, nor extremely bad, without this Quality. The Devil himself could not be so bad and mischievous, if he were not so stirring and restless a Spirit, and did not compass the Earth, and go to and fro seeking whom he might devour.

This is part of the Character of *Sylla*, *Marius*, and *Catiline*, those great Disturbers of the *Roman* State, as well as of *Cæsar* and *Pompey*, who were much greater and better Men, but yet gave Trouble enough to their Country, and at last dissolv'd the *Roman* Commonwealth, by their Ambition and Contention for Superiority. This is a part of all their Characters, that they were of a vigorous and indefatigable Spirit. *Diligence* in itself then is neither a *Virtue* nor a *Vice*, but may be apply'd either way, to good or bad Purposes; and yet where all other Requisites do concur, it is a very proper *Instrument* for *Virtue*.

Let *Children* therefore be bred up to *Diligence*, if ever you desire they should excel in any kind. The *Diligent Hand*, says *Solomon*, maketh Rich; Rich in Estate, Rich in Knowledge; Seest thou a Man diligent in his Business? he shall stand before Princes. And again, the Hand of the Diligent shall bear Rule. Can we want Examples to shew us how the greatest Men in the World have distinguish'd themselves by their Diligence? Our busy active Times cannot but furnish us with innumerable Instances; happy for themselves and us, if that Diligence was made the *Instrument* of *Virtue*, and not exercised in the Advancement of *Division* and *Confusion*.

Diligence puts almost every thing in our Power, and will in time make Children capable of the best and greatest Things: Whereas *Idleness* is their Bane and Ruin; it is the Unbending of their *Spirits*, the Rust of their Faculties, and as it were the laying of their Mind fallow; not as *Husbandmen* do their Lands, that they might get new heart and strength, but to impair and lose that which they have. *Children* that are bred up in *Laziness*, are almost necessarily bad, because they cannot take the Pains to be good; and they cannot take Pains because they have never been inur'd and accustom'd to it, which makes their *Spirits* *refractive*; and when you have occasion to quicken and spur them up to Business, they will stand stock still,

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Therefore never let your *Children* be without a *Calling*, or without some useful, or at least innocent Employment, that will take them up; that they may not be put upon a kind of Necessity of being Vicious, for want of something better to do. The *Devil* tempts the Active and Vigorous into his Service, knowing what fit and proper Instruments they are to do his Drudgery; but the Slothful and Idle, no body having hir'd them and set them to work, lie in his way, he stumbles upon them *as he goes about*: They in a manner offer themselves to his Service, and having nothing to do, they even tempt the *Devil* himself to tempt them, and to take them in his way.

Sincerity is so absolutely necessary to the well educating of *Children*, that what has been already said of it, is doubtless more than sufficient to put Parents upon impressing it strongly on the Minds of their *Children*, by frequent and earnest Instruction. It is not so properly a single *Virtue* as the Life and Soul of all other Graces and Virtues, and without it, what shew of Goodness soever a Man may make, he is unsound and rotten at the Heart. Let this *Disposition* be above all things cherish'd in *Children*, as that which, when they come to be *Men*, will be the greater Security and Ornament of their *Lives*.

When they come to engage in Business, and to have Dealings in the World, *Tenderness* and *Pity* will be a good Bar against Injustice and Oppression, will be continually prompting us to *Charity*, and will fetch powerful Arguments for it from our own Bowels. To cultivate this Goodness and Tenderness of Nature, this so very human and useful Affection, keep *Children* as much as is possible out of the way of *bloody Sights* and *Spectacles* of Cruelty: Discountenance in them all barbarous Usage of Creatures under their Power: Do not allow them to torture and kill them for their Sport and Pleasure, because this will, insensibly and by degrees, harden their Hearts, and make them less apt to compassionate the Wants of the Poor, and the Sufferings and Afflictions of the Miserable.

Children must be trained up to the Government of their *Passions* and of their *Tongues*, as the main *Foundations* of Religion and Virtue. It is the Disorder of the *Passions*, more especially of *Desire*, and *Fear*, and *Anger*, which betrays into many Evils. *Anger* prompts Men to *Contention* and *Murder*; inordinate *Desire*, to *Covetousness*, *Fraud*, and *Oppression*; and *Fear* many times awes Men into *Sin*, and deters them from their Duty. Now if these *Passions* be cherish'd, or even but let alone in *Children*, they will in a short time grow headstrong and unruly, and when they come to be Men, will corrupt the Judgment, turn *Good-nature* into *Humour*, and *Understanding* into *Prejudice* and *Wilfulness*; but if they be carefully observ'd, and prudently restrain'd, they may by degrees be manag'd, and brought under Government. And the Excrescences of them being prun'd away, they may prove excellent Instruments of *Virtue*.

Be careful therefore to discountenance in *Children* every thing that looks like Rage and furious *Anger*, and to shew them the Unreasonableness and Deformity of it: Check their longing Desires after things pleasant, and use them to frequent Disappointments of that kind; that when you think fit to gratify them, they may take it for a Favour, and not challenge every thing they have a mind to, as their due; that they may by degrees learn to submit to the more prudent Choice of their *Parents*, as being much better able to judge what is good and fit for them.

When you see them at any time apt, out of *Fear*, to neglect their Duty, or to fall into any *Sin*, or to be tempted, by telling a *Lye*, to commit one Fault to hide and excuse another, which *Children* are apt to do; the best Remedy of this Evil will be to plant a greater *Fear* against a less, and to tell them *what* and *whom* they should chiefly fear: *Not him who can hurt and kill the Body, but Him, who after he hath kill'd, can destroy both Body and Soul in Hell.*

The Neglect of *Children* in this matter, the not teaching them to govern their *Passions*, is the true Cause why many that have proved sincere *Christians*, when they come to be Men, have yet been very imperfect in their Conversation, and their Lives have been full of Inequalities and Breaches, which have not only been matter of great Trouble and Disquiet to themselves, but of great Scandal to *Religion*; when their Light which should *shine before Men*, is so often darken'd and obscured by these frequent and visible Infirmities.

To the end that *Children* may learn the Government of their *Tongues*, teach them *Silence*, especially in presence of their *Betters*. And as soon as they are capable of such a Lesson, let them be taught not to speak, but upon Consideration, both of *what* they say, and before *whom*. Above all, inculcate upon them that most necessary *Duty* and *Virtue* of *speaking Truth*, as one of the best and strongest Bonds of Human Society; and possess them with the Baseness and Vileness of telling a Lye. For if it be so great a Provocation to *give* a Man the Lye, then surely to be guilty of that Fault must be a mighty Reproach.

They who write of *Japan* tell us, that those People, tho' mere *Heathens*, take such an effectual Course in the Education of their *Children*, as to render a Lye and *Breach of Faith* above all things odious to them; inso-much that it is a very rare thing for any Person among them to be taken in a Lye, or found guilty of *Breach of Faith*. And cannot the *Rules of Christianity* be render'd as effectual to restrain Men from these Faults, which are scandalous even to *Nature*, and much more so to the *Christian Religion*?

To the Government of the *Tongue*, doth also belong the restraining of Children from *lewd* and *obscene* Words, from *vain* and *profane* Talk, and especially from horrid *Oaths* and *Imprecations*: From all which they are easily kept at first; but if they are once accusom'd to them, it will be found no such easy Matter for them to get quit

of these evil Habits. It will require great Attention and Watchfulness over themselves, to keep Oaths out of their common Discourse; but if they be heated and in passion, they throw out Curses and Oaths, as naturally as Men that are highly provok'd, fling Stones or any thing that comes next to hand at one another. So dangerous a thing is it to let any thing that is bad in *Children*, grow up into a *Habit*.

As the principal and essential Parts of *Religion* and *Virtue*, let Children be carefully bred up to *Sobriety* and *Temperance* in regard to themselves, under which are also comprehended *Purity* and *Chastity*. The Government of the sensual Appetite, as to all kind of *Bodily Pleasure*, is not only a great *Part* of Religion, but an excellent *Instrument* of it, and a necessary *Foundation* of *Piety* and *Justice*. For he that cannot govern himself, is not like to discharge his Duty either to God or Men. Wherefore St. Paul puts *Sobriety* first, as a *Primary* and *Principal* Virtue; in which Men are instructed by the *Christian Religion*; and which must be laid as the Foundation both of *Piety* towards God, and of *Righteousness* to Men. The Grace of God, for so he calls the Gospel, that brings Salvation unto all Men, hath appeared, teaching us that, denying Ungodliness and worldly Lusts, we should live soberly, and righteously, and godly in this present World. It first teaches us to live soberly, and unless we breed up Children to this Virtue, we must never expect that they will either live righteously or godly in this present World.

They must especially be bred up to great Temperance in Diet, which will retrench the Fuel of other inordinate Appetites. It is a good Saying, A well-manner'd and well govern'd Appetite, in Matter of Meats and Drinks, is a great Part of Virtue. I do not mean that Children should be brought up according to the Rules of a *Lessian Diet*, which sets an equal Stint to all Stomachs, and is as Senseless a thing as a *Larv* would be, which should enjoin that Shoes for all Mankind should be made upon one and the same Last; but that they should be fed
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temperately, and allow'd such Food, both for Quantity and Quality, as is convenient for them.

What follows next in the *Education of Children*, is to train them up to a serious and unaffected *Piety* and *Devotion* towards *God*; still and quiet, real and substantial, without much shew and noise; and as free as may be from all *Tricks* of Superstition, or *Freaks* of *Enthusiasm*, which, if *Parents* and *Teachers* be not very prudent, will almost unavoidably insinuate themselves into the *Religion of Children*; and when they are grown up, will make them appear, to wise and sober Persons, fantastical and conceited, rendring them very apt to impose their own foolish Superstitions and wild Conceits upon others, who understand *Religion* much better than themselves.

Let them be taught to honour and love *God* above all things; to serve him in private, to attend constantly upon his publick Worship, and to keep their Minds intent upon the several Parts of it, without Wandring and Distraction. To pray to *God* as the Fountain of all Grace, and the Giver of every good and perfect Gift; and to acknowledge him, and to render Thanks to him, as our most gracious and constant Benefactor, and the great Patron and Preserver of our Lives; to be careful to do what he commands, and to avoid what he has forbidden; to be always under a lively Sense and Apprehension of his pure and all seeing Eye, which be-holds us in Secret; and to do every thing in Obedience to the Authority of that great *Lawgiver*, who is able to save and to destroy.

Parents should have a strict Regard, in the *Education* of their *Children*, to *Justice* and *Honesty*; they should convince them that they ought to defraud and oppress no Man, to be as good as their Word, and to perform all their *Promises* and *Contracts*. They should endeavour to imprint upon their Minds the Equity of that great Rule which is so natural and so easy, that even *Children* are capable of it, I mean that *Rule* which our *Saviour* tells

us is the *Law and the Prophets*: To do to others as we wou'd have others do to us, if we were in their Cases and Circumstances, and they in ours.

You that are *Parents* and have to deal with the World, ought to be just and equal in all your Dealings: In the first Place for the sake of your own Souls, and next for the sake of your *Children*; not only that you may entail no Curse upon the Estate you leave them, but likewise that you may teach them no Injustice by the Example you set before them, which in this Particular they will be as apt to imitate as in any one thing, because of the present Worldly Advantages which it seems to bring, and because *Justice* is in truth a *Manly* Virtue, and least understood by *Children*: Wherefore *Injustice* is a *Vice*, which they will soonest practise, and with the least Reluctancy, because they have least Knowledge of it in many Particular Cases, and because also they have so little Sense of the great Virtue of *Honesty*. They should not be allow'd to Cheat, no not in Play and Sport, even when they play for little or nothing: For if they practise it in that Case, and be unjust in a little, they will be much more tempted to be so when they can gain a great deal by it.

Xenophon in his *Institution of Cyrus*, which he design'd for the Idea of a well-educated Prince, tells us this little but very instructive Story concerning young *Cyrus*; that his Governor, the better to make him understand the Nature of Justice, put this Case to him: *You see there*, said he to *Cyrus*, *two Boys playing of different Stature; the lesser of them has a very long Coat, and the taller a very short one; now if you were a Judge, how would you dispose of these two Garments?* *Cyrus* immediately, and with very good Reason, as he thought, passes this sudden Sentence, *The taller Boy should have the longer Garment, and he that was of the lower Stature the shorter*, because this certainly was fittest for them both: Upon which his Governor rebukes him to this purpose, telling him, *that if he were to make two Coats for them, he said*
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well; but he did not put this Case to him as a Tailor, but as a Judge, and as such he had given a very wrong Sentence; for a Judge ought not to consider what is most fit, but what is just; not who could make best use of a thing, but who has most Right to it.

By these familiar ways may the Principles of Virtue be instill'd into Children, and there is nothing wherein they may be more easily mis-led than in Justice; in Matter of Right and Wrong. They should therefore be taught the general Rules of both, because if we would teach them to do Justice, and to avoid doing Injustice, we must teach them to know what is Justice and what Injustice; for many are unjust merely out of Ignorance, and for want of knowing better, and cannot help it.

As Charity, I mean chiefly to the Poor and Destitute, is an Essential, so it is a most Substantial Part of Religion. This Disposition must be encourag'd in Children, not only by Example but by frequent inculcating it upon them by Passages of Scripture: as, that pure Religion and undefiled before God and the Father is this, to visit the Fatherless and the Widows in their Affliction; that, as we sow in this kind, so we shall reap; that, he shall have Judgment without Mercy, who hath shew'd no Mercy; that at the Judgment of the Great Day, we shall in a particular Manner be called to Account for our Practice or Omission of this Duty, and shall then be absolved or condemned, according as we have exercised or neglected this great Virtue of the Christian Religion.

Let Parents always bear in mind, that the good Education of Children consists in giving them good Example. This Course David took in his Family, as appears by that solemn Resolution of his, I will behave myself wisely in a perfect way, I will walk within my House with a perfect Heart. Let Parents and Masters of Families give good Examples to their Children and Servants, in a constant serving of God in their Families, which will nourish Religion in those that are under their Care. And let them also be Exemplary in a sober and holy Conversation, before those that belong to them.

They must also take care that their *Children*, as far as is possible, have no bad Examples to converse with, either among their Servants, or their own Companions, lest by walking with them they learn their way, and get a blot to their Souls. There is Contagion in Example, and nothing does more slyly insinuate itself and gain upon us than a living and familiar Pattern. Wherefore, as much as lies in *Parents*, let *Children* always have good Examples before them; especially let *Parents* themselves be Exemplary to them in the best Things, because their Example is of all other the most powerful, and carries greatest Authority with it; without this, Instruction will signify very little, and the great Force and Efficacy of it will be lost. We shall find it very hard to persuade our *Children* to do that which they see we do not practise ourselves: For even *Children* have so much Sense and Sagacity, as to understand that Actions are more real than Words, and a more certain Indication of what a Man does really and inwardly believe. Example is the most lively way of teaching, and because *Children* are much given to Imitation, it is also a very delightful way of Instruction, and that of which *Children* are most capable, both because it is best understood, and is apt to make the deepest Impression upon them.

Parents then, above all others, have one Argument to be good themselves, for the sake of their *Children*: If you desire to have them good, the best way to make them so, is to give them the Example of it in being good yourselves. For this Reason *Parents* should take great Care to do nothing but what is worthy of Imitation. Your *Children* will follow you in what you do; therefore do not go before them in any thing that is Evil: The bad Example of *Parents* is both a Temptation and Encouragement to *Children* to Sin, because it is a kind of Authority for what they do, and looks like a Justification of their Wickedness.

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With what Reason can you expect that your Children should follow your good Instructions, when you yourselves give them ill Examples? You do but as it were beckon to them with the Head, and shew them the way to Heaven by your good Counsel; but you take them by the Hand, and lead them in the way to Hell by your contrary Example. Whenever you Swear, or tell a *Lye*, or are Passionate and Furious, and come drunk into your Family; you weaken the Authority of your Commands, and lose all Reverence and Obedience to them, by contradicting your own Precepts.

The Precepts of a good Man are apt to raise and inflame others to the Observation of them; but when they come from one who is faulty and vicious in that kind himself, they are languid and faint, and give us no Heart and Encouragement to the Exercise of those Virtues which we plainly see they do not practise themselves. Dost thou, who teachest thy Children to speak Truth, tell a *Lye* thyself? Thou that sayest they must not Swear, dost thou profane the Name of God by Customary Oaths and Curses? Thou art unfit to be a *Guide to the Blind, a Light to them that are in Darkness, an Instructor of the foolish, and a Teacher of Babes*; because thou thyself hast only a form of Knowledge, and of Truth in the Law, but art destitute of the Life and Practice of it. In a word, if you be not careful to give good Examples to your Children, you defeat your own Counsels, and undermine the best Instructions you can give them, and they will be all spilt like Water upon the barren Sands; they will have no Effect, they will bring forth no Fruit.

Good Education consists further in wise and early Restraints from that which is Evil, by seasonable Reproof and Correction: And this is also one way of Instruction: Solomon says, *the Rod and Reproof giveth Wisdom*. Tho' both these do suppose a Fault that is past, yet the great End of them is to prevent the like for the future, and to be an Admonition to them for the time to come. And therefore whatever will probably be effectual for future

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Caution and Amendment, ought to be sufficient in this kind, because the End is always to give measure to the Means. And where a mild and gentle Rebuke will do the Business, Reproof may stop there without proceeding further; or when that will not do, if a sharp Word, and a severe Admonition will be effectual, the *Rod* may be spar'd.

Provided always that your *Lenity* give no Encouragement to *Sin*, and be so managed, that *Children* may perceive that you are in good earnest, and resolved, that if they will not reform, they shall certainly be punish'd. And provided also, that your *Lenity* bear a due Proportion to the Nature and Quality of the Fault. We must not use Mildness in the Case of a wilful and hainous Sin, especially if it be Exemplary, and of publick Influence. To rebuke gently upon such an Occasion, is rather to countenance the Fault, and seems to argue, that we are not sensible enough of the Enormities of it, and that we have not a due Dislike and Detestation for it. Such cold Reproofs were those which old *Eli* gave his Sons, *Why do you such things? For I hear of your Evil doings by all this People*, that is, their Carriage was such as gave publick Scandal. *Nay, my Sons, for it is not a good Report that I bear; you make the Lord's People to transgress.*

Such a cold Reproof as this, where the Crime was so great and notorious, was a kind of Allowance of it, and a partaking with them in their Sin. Thus God interprets it, and therefore calls it a kicking at his *Sacrifice, and a despising of his Offering*: For which he threatens *Eli* with most terrible Judgments, *Because his Sons made themselves vile and he restrain'd them not.*

Wherefore our Severity must be proportion'd to the Crime; when the Fault is great, the greater Severity must be used; so much at least as may be an effectual Restraint for the future. Here was *Eli's* Miscarriage, that in the Case of so great a Fault as his Sons were guilty of, his Proceeding was neither proportion'd to the
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the Crime, nor to the End of Reproof and Correction, which is Amendment for the future; but he shew'd such a Mildness in his Reproof of them, as was more apt to encourage, than restrain them in their vile Courses.

There are indeed some Dispositions so very tender and tractable, that gentle Reproof will suffice: But most Children are of that Temper, that Correction must be sometimes us'd; and a fond Indulgence in this Case is many times their utter Ruin and Undoing; and in Effect is, not *Love*, but *Hatred*. *He that spareth the Rod, hateth his Son*, says the wise Man, *but he that loveth him chasteneth him betimes*. *Chasten thy Son while there is hope, and let not thy Soul spare for his crying*. Again, *Foolishness is bound up in the Heart of a Child, and the Rod of Correction shall drive it far from him*. *Withhold not Correction from the Child, for if thou beatest him with the Rod he shall not die; thou shalt beat him with the Rod, and shalt deliver his Soul from Hell*. And again, *the Rod and Reproof give Wisdom, but a Child left to himself bringeth his Mother to shame*. He mentions the Mother emphatically, because she many times is most faulty in this fond Indulgence, and therefore the Shame and Grief of it do justly fall upon her.

Correction then is of great Use, and often Necessary; and Parents that forbear it, are not only cruel to their Children, but to themselves; for God often punishes those Parents very severely, who have neglected this necessary piece of *Discipline*. There is hardly to be found in *Scripture*, a more terrible temporal Threatning, than that concerning *Eli* and his House, for his fond Indulgence to his Sons; who, when they came to be Men, proved such horrible Scandals, not only to their Father, but to the Priest's Office, and to that degree, as *to make the Sacrifice of the Lord to be abhorred by all the People*. I will recite the Threatning at large, for an Admonition to Parents, that they be not guilty in this kind. *The Lord said to Samuel, behold I will do a thing in Israel at which both the Ears of everyone that heareth it, shall tingle*.

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In that Day I will perform against Eli all things which I have spoken concerning his House; when I begin I will also make an End. For I have told him that I will judge his House for ever, for the Iniquity which he knoweth, because his Sons made themselves vile, and he restrained them not. And therefore I have sworn unto the House of Eli, that the Iniquity of Eli's House shall not be purged with Sacrifice nor Offering for ever. I know very well that this enormous Wickedness of Eli's Sons was committed by them after they were grown to be Men; but this Instance is nevertheless to our present purpose; there being hardly any doubt to be made, but that it was the natural Effect of a remiss and too indulgent Education.

God very often does correct and remarkably punish fond Parents, by those very Children who have wanted Reproof and Correction; of which the *Sacred Writ* gives us a remarkable Instance in *Adonijah*, upon the mention of whose Rebellion against *David* his Father, the Text takes particular notice of his Father's extreme Fondness of him, as both the procuring and meritorious Cause of it; *For his Father had not displeased him at any time in saying, why hast thou done so?* The Son of *Sirach* tells us, that *he that chastiseth his Son, shall have Joy of him.*

Another Duty of Parents very much of late neglected in the Education of their Children is, *the bringing them to be publickly Catechised by the Minister to prepare them for solemn Confirmation.* Catechising is, as every one knows, a particular way of teaching by Question and Answer, accommodated and fitted for the Instruction of Children in the Principles of Religion. I do not find indeed that this particular Method is any where enjoin'd in Scripture, but *Instruction* in general is: And I doubt not but that upon this general Warrant, Parents and Ministers may use that way of Instruction of Children, which is most fit and proper to instil into them the Principles of Religion. The Necessity and great Usefulness of Catechising, appear from the particular Advantage

tage it is of to Children, because they are subject to Forgetfulness and want of Attention. Now Catechising is a good Remedy against both these, because by *Questions* put to them, *Children* are forc'd to take notice of what is Taught, and must give some *Answer* to the *Question* that is ask'd: And a *Catechism*, being short, and containing in a little Compass the most necessary Principles of Religion, is the more easily remember'd.

It very seldom happens, that *Children* which have not been *Catechiz'd*, have any clear and competent Knowledge of the Principles of Religion; and for want of this, are incapable of receiving any great Benefit by *Sermons*, which suppose Persons to be in some Measure instructed beforehand in the main Principles of Religion.

Besides, if they have no Principles of Religion fix'd in them, they become an easy Prey to *Seducers*: And we had sad Experience of this, among many other dismal Effects of our Civil Confusions: Publick Catechising became almost wholly disus'd, and private too in many Families. Endeavours have been lately us'd, to revive so *Christian* a Practice among the more ordinary sort of People, but those of a higher Rank disdain to have their Children *Catechis'd* in publick by the Minister, as if they had not Souls to be saved as well as their *Inferiors*; as if the Earth was theirs, and Heaven belong'd literally to the *Poor*. Had *Catechising* of Children been continu'd, it is very probable that this Age would have been infected with fewer *Errors*, fewer *Schisms*, and that there would not have been so much *Apostasy* from the *Fundamentals* of Religion. For it is, I think, a true Observation, that *Catechising*, and the History of the *Martyrs*, have been the two great *Pillars* of the *Protestant* Religion.

There being then so great a Necessity and Usefulness of this way of *Instruction*, *Parents*, and *Masters* of *Families* should certainly take great care to practise it with respect to their *Children* and *Servants*. This Work
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should not lie wholly on *Ministers*, you must do your Part at home, who by your constant Residence in your *Families*, have better and more easy Opportunities of inculcating the Principles of Religion upon your *Children* and *Servants*: You must there prepare them for publick *Catechising*, that the Work of the *Minister* may not be heavy upon him.

The last thing to be consider'd, towards the Discharge of the Duty incumbent on Parents to give their Children a Religious Education, is the *bringing of them to the Bishop to be solemnly Confirm'd*, by their taking upon themselves the *Vow*, which, by their Sureties, they enter'd into at their *Baptism*.

This is acknowledg'd by almost all *Sects* and *Parties* of Christians, to be of *Primitive* Antiquity, and of very great *Use*, when it is perform'd with that due Preparation of Persons for it, by the *Ministers* to whose Charge they belong, and with that Seriousness and Solemnity, which the Nature of the thing does require.

And to that End, it were very desirable, that *Confirmations* should be more frequent, and in smaller Numbers at a time, that so the Bishop may apply himself more particularly to every Person that is to be *Confirm'd*, that by this means the thing may make the deeper Impression, and lay the stronger Obligation upon them.

One thing more were to be wish'd, both to prevent Confusion, and for the Ease also of the *Bishop*, that his Work may not be endless, that *Ministers* would take care, that none may present themselves to the Bishop, or be presented by the *Ministers*, to be *confirm'd* a second time; because a great many are wont to offer themselves every time there is a *Confirmation*; which is both very disorderly and unreasonable, there being every whit as little Reason for a *second Confirmation*, as there is for a *second Baptism*: And if any Person need so often to be *confirm'd*, it is a sign that *Confirmation* has very little effect upon him.

All *Fathers* and *Mothers* must endeavour, in the *Education* of their *Children*, to discover their particular *Temper* and *Disposition*, that they may suit and apply themselves to it, and by striking in with Nature, may steer and govern them in the sweetest and easiest way. This is like Knowledge of the Nature of the Ground to be planted, which *Husbandmen* are wont very carefully to enquire into, that they may apply the *Seed* to the *Soil*, and plant in it that which is most proper for it.

Every *Soil* is not proper for all sorts of *Grain* or *Fruit*; one Ground is fit for *Corn*, another for *Vines*: And so it is in the *Temper* and *Disposition* of *Children*: Some are more capable of one *Excellency* and *Virtue* than another, and some more strongly inclin'd to one *Vice* than another; which is a great *Secret* of *Nature* and *Providence*, and it is very hard to give a just and satisfactory Account of it.

'Tis good therefore to know the particular *Tempers* of *Children*, that we may accordingly apply our Care to them, and manage them to the best Advantage. Thus when we discern in them any forward Inclinations to *Good*, we may cast in such *Seeds* and *Principles*, as by their Suitableness to their particular *Tempers* we judge most likely to take sound and deepest Root. And when these are grown up, and have taken possession of the *Soil*, they will prepare it for the *Seeds* of other *Virtues*.

And so also when we discover in their Nature a more particular *Disposition* and *Leaning* towards any thing which is bad, we must with great Diligence and Care apply such Instructions, and plant such Principles in them, as may be most effectual to alter this evil *Disposition* of their Minds; that while Nature is tender and flexible, we may gently bend it the other way: And it is almost incredible what strange things by Prudence and Patience may be done, towards the rectifying a very perverse and crooked *Disposition*.

This makes it of a very great Use to observe and discover the particular *Tempers* of *Children*, that in all our
Instructions

Instructions and Management of them, we may apply ourselves to their Nature, and hit their peculiar Disposition: By this means we may lead and draw them to their *Duty* in human ways, and such as are much more agreeable to their Temper than Constraint and Necessity, which are Harsh, Churlish, and against the Grain. Whatever is done with Delight goes on chearfully; but when Nature is compell'd and forc'd, things proceed heavily; Therefore when we are forming and fashioning *Children* to Religion and Virtue, we should make all the Advantage we can of their particular Tempers: This will be a good Direction and Help to us to conduct Nature in the way it will most easily go. Every Temper gives some particular Advantage and *Handle*, by which we may take hold of them and steer them more easily; but if we take a contrary course, we must expect to meet with great Difficulty and Reluctancy.

Such ways of Education as are prudently fitted to the particular Disposition of Children, are like *Wind* and *Tide* together, which will make our Work go on amain. But those Ways and Methods which are apply'd cross to Nature, are like *Wind* against *Tide*, they make a great Stir and Conflict, but a very slow progress: Not that one can expect all *Parents* should be *Philosophers*, but that they should use the best Wisdom they have in a matter of so great Concernment.

In your Instruction of Children, endeavour to plant in them those *Principles* of Religion and Virtue which are most Substantial, and are like to have the best Influence upon the future Government of their Lives, and to be of continual and lasting use to them. Look to the *Seed* you sow, that it be sound and good, and for the Benefit and Use of Mankind; this is to be regarded, as well as the *Ground* into which the Seed is cast.

Labour to beget in Children a right Apprehension of those things which are most Fundamental and Necessary to the Knowledge of God and their Duty, and to make them sensible of the great Evil and Danger of Sin,
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and to work in them a firm Belief of the next Life, and of the Eternal Rewards and Punishments of it. If these *Principles* once take *Root*, they will spread far and wide, and have a vast Influence upon all their Actions; and unless some powerful Lust or Temptation to Vice hurry them away, they will probably accompany them, and stick by them as long as they live.

Many *Parents*, according to their best Knowledge and Apprehensions of Religion, in which they themselves have been educated, and too often, according to their Zeal without Knowledge, do take great care to plant little and ill-grounded *Opinions* in the Minds of their *Children*, and to fashion them to a *Party*, by infusing into them the particular Notions and Phrases of a *Set*, which, when they come to be examin'd, have no Substance, nor perhaps Sense in them: And by this means, instead of bringing them up in the true and solid Principles of *Christianity*, they take a great deal of Pains to instruct them in some doubtful Doctrines of no great Moment in Religion, and perhaps false at bottom: by which, instead of teaching them to hate *Sin*, they fix them in *Schism*, and teach them to hate and damn all those that differ from them, and are opposite to them; who yet are perhaps much more in the *Right*, and far better *Christians* than themselves.

Indeed nothing is more common, and more to be pitied, than to see with what a confident Contempt and scornful Pity some ill-instructed and ignorant People will lament the Blindness and Ignorance of those who have a thousand times more true Knowledge and Skill than themselves, not only in all other things, but even in the Practice as well as Knowledge of the Christian Religion; believing those who do not relish their affected Phrases and uncouth Forms of Speech, to be ignorant of the *Mystery* of the *Gospel*, and utter Strangers to the Life and Power of Godliness.

But now, what is the Effect of this mistaken way of Education? The *Harvest* is just answerable to the *Husbandry*:

bandry: As they have sown, so they must expect to reap, and instead of good Grain, to have Cockle and Tares. *They have sown the Wind, and they shall reap the Whirlwind.* Instead of true Religion, and of a sober peaceable Conversation, there will come up new and wild Opinions, a factious and uncharitable Spirit, a furious and boisterous Zeal, which will neither suffer themselves to be quiet, nor any body that is about them.

But if you desire to reap the Effects of true Piety and Religion, you must take care to plant in Children the main and substantial Principles of *Christianity*; which may give them a general Bias to Holiness and Goodness, and not to little particular Opinions, which being once fix'd in them by the strong Prejudice of *Education*, will hardly ever be rooted out.

Do all that in you lies to check and discourage in them the first Beginnings of *Sin* and *Vice*; pluck them up by the Roots, so soon as ever they appear; this is like the weeding of *Corn*, which is a necessary piece of good Husbandry. *Vices*, like *ill Weeds*, grow apace, and if they once take to the Soil, it will be hard to extirpate and kill them; but if we watch them, and cut them up as soon as they appear, this will discourage the Root and make it die.

Therefore take great heed, that your Children be not habituated and accustomed to any evil Course. A Vice that is of any considerable Growth and Continuance will soon grow obstinate, and having once spread its Roots, it will be a very difficult Matter to clear the Ground of it; a Child may be so long neglected 'till he be overgrown with Vice to that degree, that it may be out of the Power of *Parents* ever to bring him to good Fruit. If it once gain upon the deprav'd Disposition of *Children*, it will be one of the hardest Things in the World to give a stop to it; we are caution'd to *take heed of being harden'd by the Deceitfulness of Sin*, which they who go on in an evil Course will most certainly be; we should observe the first Appearances of Evil in *Children*, and

and kill these young Serpents as soon as they stir, lest they bite to Death.

When they are capable of it, bring them to the *publick Worship of God*, where he has promis'd his more especial Presence. It is in *Zion*, the place of *God's* publick Worship, *where the Lord hath commanded the Blessing, even Life for evermore*. These are the Means which God has appointed for the Beginning, and Increasing of *Grace* in us. This is the *Pool*, where the Angel uses to come, and to *move the Waters*; carry your Children thither, where, if they diligently attend, they may meet with an Opportunity of being *healed*.

When they come from *Church*, call them frequently to an account of what they have heard and learn'd there; this will make them both to attend more diligently to what they hear, and to lay it up in their *Memories* with greater Care; which will so fix it there, as to make a deeper and more lasting Impression upon their Minds.

Be careful more especially to put them upon the Exercise and Practice of Religion and Virtue, in such Instances as their Understanding and Age are capable of: Teach them some short and proper Forms of *Prayer* to *God*, to be said by them devoutly upon their Knees in private, at least every Morning and Evening. A great many *Children* neglect this, not from any ill Disposition of Mind, but because no body takes care to teach them how to do it: and if they were taught and put upon doing it, the Habit and Custom of any thing will after a little while make that easy and delightful enough, which they cannot at first be brought to, without great Difficulty and Reluctance.

Knowledge and *Practice* do mutually promote and help forward one another: *Knowledge* prepares and disposes for *Practice*, and *Practice* is the best way to perfect *Knowledge* in any kind. Mere *Speculation* is a very raw and rude thing, in Comparison of true and distinct *Knowledge*, which is gotten by *Practice* and Experience.

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The most exact Skill in *Geography* is nothing, compared with the Knowledge of that Man, who, besides the speculative Part, has travell'd over and carefully view'd the Countries he has read of; the most knowing Man in the Art and Rules of *Navigation*, is no Body in Comparison of an experienced Pilot and Seaman; because Knowledge perfected by Practice is as much different from mere Speculation, as the Skill of doing a thing, is from being told how a thing is to be done. For Men may easily mistake *Rules*, but frequent Practice and Experience are seldom deceiv'd. Give me a Man that constantly does a thing well, and that shall satisfy me that he knows how to do it. That Saying of our Saviour, *If any Man will do my Will, he shall know of the Doctrine, whether it be of God, or whether I speak of myself*, is a clear Demonstration of this Matter, that they understand the Will of God best who are most careful to do it; and so also the best way to know what God is, is to transcribe his Perfections into our Lives and Actions, to be *Holy*, and *Just*, and *Good*, and *Merciful*, as he is.

Therefore when the Minds of *Children* are once thoroughly possess'd with the true *Principles* of Religion, we should bend all our Endeavours to put them upon the Practice of what they know. Let them rather be taught to do well than to talk well; rather to avoid what is evil, in all its shapes and appearances, and to practise their Duty in the several Instances of it, than to speak with the Tongues of Men and Angels. Unto Man he said, *Behold the fear of the Lord, that is Wisdom, and to depart from Evil is Understanding*. Hereby, says St. John, we know that we love him, if we keep his Commandments; he that saith, *I know him, and keepeth not his Commandments, is a Lyar, and the Truth is not in him*.

Xenophon tells us, that the *Persians*, instead of making their *Children* learned, taught them to be *Virtuous*; and, instead of filling their Heads with fine *Speculations*, taught them *Honesty*, *Sincerity*, and *Resolution*, and endeavour'd to make them *Wise*, *Valiant*, *Just*, and *Tempe-*

rate.

rate. *Lycurgus* also in the Institution of the *Lacedemonian* Commonwealth, took no Care about Learning, but only about the Lives and Manners of their *Children*; Tho' I should think the Care of both is best, and therefore, with the Leave of so great and wise a *Lawgiver*, I cannot but think that this was a Defect in his *Institution*: Because Learning, if it be under the Conduct of true Wisdom and Goodness, is not only an Ornament, but a great Advantage to the better Government of any Kingdom or Commonwealth.

Great Care and Diligence must be us'd in this whole Business of *Education*, and more particularly in the *Instruction* of *Children*; the Principles of Religion and Virtue must be instilled and dropt into them, by such Degrees and in such a Measure, as they are capable of receiving them; for *Children* are narrow-mouth'd Vessels, and a great deal cannot be pour'd into them at once.

They must also be accusom'd to the Practice and Exercise of Religion and Goodness by degrees, 'till Holiness and Virtue have taken Root, and they be well settled and confirm'd in a good Course. Now this requires constant Attendance, and even the Patience of the Husbandman, to wait for the Fruit of our Labours.

In some *Children* the Seeds that are sown fall into a greater Depth of Earth, and therefore are of a slow Disclosure, and it may be a considerable time before they appear above Ground. 'Tis long before they shoot and grow up to any Height, and yet they may afterwards every way extend themselves; which, as an ingenious Author observes, should excite the Care and prevent the Despair of Parents; for if their *Children* be not such speedy Spreaders and Branchers as the *Vine*, they may perhaps prove like the *Olive* that is long in growing, but in its Maturity is abundantly fruitful.

'Tis a Work of great Pains and Difficulty to rectify a perverse Disposition; 'tis more easy to palliate the Corruption of Nature, but the Cure of it requires Time and

and careful looking to ; an Evil Temper and Inclination may be cover'd and conceal'd, but it is a great Work to conquer and subdue it. It must first be check'd and stop'd in its Course, and then weaken'd and the force of it be broken by Degrees, and at last, if it be possible, destroyed and rooted out.

To all these Means we must add our constant and earnest Prayers to God for our *Children*, that his *Grace* may take an early Possession of them ; that he would give them virtuous Inclinations, and towardly Dispositions for Goodness ; and that he would be pleas'd to accompany all our Endeavours to that End with his powerful Assistance and Blessing, without which all we can do will prove ineffectual.

Be often then upon your Knees for your *Children*, do not only teach them to pray for themselves, but do you also with great Fervour and Earnestness commend them to God, and to the Power of his Grace, which alone is able to sanctify them. Beg his Holy Spirit, and ask Divine Knowledge and Wisdom for them of him, *who giveth to all liberally, and upbraideth not* ; beseech him to season their tender Years with his Fear, which is the beginning of Wisdom ; pray for them, as *Abraham* did for *Ishmael*, *O that Ishmael may live in thy fight.*

Many Parents, having found all their Endeavours for a long time together ineffectual, have at length betaken themselves to Prayer, earnest and importunate Prayer to God as their last Refuge. *Monica*, the Mother of *St. Austin*, by the Constancy and Importunity of her Prayers, obtain'd of God the Conversion of her Son, who prov'd afterwards so great and glorious an Instrument of Good to the Church of God : According to what *St. Ambrose* Bishop of *Milan*, to encourage her to persevere in her fervent Prayers for her Son, had said to her, *It cannot be, that a Son of so many Prayers and Tears should miscarry.* God's Grace is free, but it is not likely but that God will at last give his Blessing to our earnest Prayers and faithful Endeavours.

I am satisfy'd there are a great many People who will have no Relish for such serious and religious Lessons, and will prefer those Parts of this Discourse, in which the Subject is treated of with respect more to the *Moral* than the *Christian* Life; others there are who will take these Rules for Education to be too *General*, and desire that in a Matter of so great Importance, we had yet been more particular in giving the *Mother* Directions for the Discharge of the Trust committed to her by God and Nature, in the Well-breeding up of her *Children*. To give the latter Satisfaction, we shall employ still a few Pages more on this Subject, endeavour to search it to the Bottom, and discover all the Secrets of it, for the Use of wise, virtuous, and tender *Parents*.

Mens Happiness or Misery is, for the most part, of their own making. He whose *Mind* directs not wisely, will never take the right ways; and he whose *Body* is crasy and feeble, will never be able to advance in it. I confess there are some Mens Constitutions of *Body* and *Mind* so Vigorous, and well form'd by Nature, that they need not much Assistance from others; but by the strength of their natural Genius, they are from their *Cradles* carry'd towards what is Excellent, and by the Privilege of their happy Constitutions are able to do Wonders; but Examples of this kind are but few, and I think, I may say, that of all the Men we meet with, nine Parts of ten are what they are, good or evil, useful or not, by their *Education*. 'Tis that which makes the great Difference in Mankind. The little or almost insensible Impressions on our tender Infancies, have very important and lasting Consequences. And there 'tis, as in the Fountains of some Rivers, where a gentle Application of the Hand turns the flexible Waters into Channels, that make them take quite contrary Courses, and by this little Direction given them at first in the Source, they receive different Tendencies, and arrive at last at very remote and distant Places.

I imagine the Minds of *Children* as easily turn'd this or that way as Water itself; and tho' this be the principal Part, and our main Care should be about the Inside, yet the Clay-Cottage is not to be neglected. I shall therefore treat of the *Case* in which the *Mind* is inclosed, and consider the *Health* of the *Body*. How necessary *Health* is to our Business and Happiness, and how requisite a strong Constitution, able to endure Hardships and Fatigues, is to one that will make any Figure in the World, is too obvious to need any Proof.

The Consideration I shall here have of *Health*, shall be, not what a *Physician* ought to do with a sick or crasy *Child*, but what the *Parents*, without the help of *Physick* should do for the *Preservation* and *Improvement* of an *healthy*, or at least not *sickly* Constitution in their Children; and this perhaps might be all dispatch'd in this one short Rule; that Gentlemen should use their *Children*, as the honest Farmer and substantial Yeomen do theirs. But because the *Mothers* may possibly think this a little too hard, and the *Fathers* too short, I shall explain myself more particularly, only laying down this as a general and certain Observation for the *Women* to consider, that most *Childrens* Constitutions are either spoil'd, or at least harm'd, by *Cockering* and *Tenderness*.

The first thing to be taken care of is, that *Children* be not too warmly *Clad* or *Cover'd*, Winter or Summer. The *Face*, when we are born, is no less tender than any other part of the *Body*, 'tis Use alone hardens it, and makes it more able to endure the Cold: And therefore the *Scythian* Philosopher gave a very significant Answer to the *Athenian*, who wonder'd how he cou'd go naked in *Frost* and *Snow*: How, said the *Scythian*, can you endure your *Face* expos'd to the sharp *Winter Air*? My *Face* is us'd to it, said the *Athenian*. Think me all *Face*, reply'd the *Scythian*. Our Bodies will endure any thing which they are accusom'd to from the beginning.

An eminent Instance of this, tho' in the contrary Excess of Heat, being to our present Purpose, to shew what

what Use can do, I shall set down in the Author's Words, as I meet with it in a large ingenious Voyage. " The Heats, *says he*, are more violent in *Malta* than in any part of *Europe*. They exceed those of *Rome* itself, and are perfectly stifling, and so much the more because there are seldom any cooling Breezes there. This makes the common People as black as *Gypsies*. But yet the Peasants defy the *Sun*. They work on in the hottest part of the Day without Intermission, or sheltering themselves from his scorching Rays. This has convinced me that Nature can bring herself to many things which seem impossible, provided we accustom ourselves from our *Infancy*; the *Malteses* do so, who harden the Bodies of their *Children*, and reconcile them to the *Heat*, by making them go stark naked, without Shirt, Drawers, or any thing on their Heads, from their *Cradles*, 'till they are ten Years old."

Give me leave therefore to advise you, not to fence too carefully against the Cold of this our *Climate*; there are those in *England* who wear the same Clothes Winter and Summer, and that without any Inconvenience or more Sense of Cold than others find; but if the *Mother* will needs have an Allowance for *Frost* and *Snow* for fear of Harm, and the *Father* for fear of Censure, be sure let not his Winter Clothing be too warm, and among other Things remember, that when Nature has so well cover'd his *Head* with *Hair*, and strengthen'd it with a Year or two's Age, that he can run about by Day without a *Cap*, it is best that by *Night* a *Child* should also lie without one, there being nothing that more exposes to *Head-Achs*, *Colds*, *Catarrhs*, *Coughs*, and several other Diseases, than keeping the *Head* warm.

I have, said *he* in this Place, because my principal Aim in the following Part of my Discourse, will be how a young Gentleman should be brought up from his *Infancy*, which in all things will not so perfectly suit the Education of Daughters: I have treated of that amply

enough already, and where the Difference of *Sex* requires different Treatment, 'twill be no hard Matter to distinguish.

I would also advise his *Feet* to be washed every Day in *cold Water*, and to have his Shoes so thin, that they may leak and *let in the Water*, whenever he comes near it. Here I fear I shall have the *Mistress* and the *Maids* against me; one will think it too filthy, and the other perhaps too much Pains to make clean his Stockings; but yet Truth will have it, that his *Health* is much more worth than all such Considerations; yea ten times as much more; and he that considers how mischievous and mortal a thing taking *Wet* in the *Feet* is to those who have been bred nicely, will wish he had with the poor Peoples *Children* gone *barefoot*, who by that Means come to be so reconcil'd by Custom to *Wet* in their *Feet*; that they take no more cold or harm by it, than if they were *wet* in their *Hands*. And what is it, I pray, that makes this great difference between the *Hands* and the *Feet* in others, but only Custom? I doubt not if a Man had been always us'd to go *barefoot* from his *Cradle*; while his *Hands* were constantly wrapt up in warm Mittens, and cover'd with *Hand shoes*, as the *Dutch* call *Gloves*; I doubt not, I say, such a Custom would make taking *Wet* in his *Hands* as dangerous to him, as now taking *Wet* in their *Feet* is to a great many others. The way to prevent this is to have his *Shoes* made so as to *leak Water*, and his *Feet* wash'd constantly every Day in *cold Water*; it is recommendable for its Cleanliness, but that which I aim at in it is *Health*, and therefore I limit it not precisely to any time of the *Day*. I have known it us'd every *Night* with very good Success, and that all the *Winter*, without the omitting it one Night in extreme *cold Weather*. When thick Ice cover'd the Water, the Child bath'd his *Legs* and *Feet* in it, tho' he was of an Age not big enough to rub and wipe them himself, and when he began this Custom was puling and very tender; but the great End being to harden those

those by a frequent and familiar Use of cold Water, and thereby to prevent the Mischiefs that usually attend accidental taking *Wet* in the *Feet*, in those who are bred otherwise, I think it may be left to the Prudence and Convenience of *Parents*, to choose either *Night* or *Morning*; the time I deem indifferent, so the thing be effectually done. The *Health* and Hardiness procur'd by it, would be a good Purchase at a much dearer Rate; to which if I add the preventing of *Corns*, that to some Men would be a very valuable Consideration. But begin first in the Spring with *Lukewarm*, and so colder and colder every time, 'till in a few Days you come to perfectly cold Water, and then continue it so *Winter* and *Summer*; for it is to be observ'd in this, as in all other *Alterations* from our ordinary way of living, the Changes must be made by gentle and insensible Degrees, and so we may bring our Bodies to any thing without Pain, and without Danger.

How fond *Mothers* are like to receive this Doctrine, is not hard to foresee; what can it be less than to murder their tender *Babes*, to use them thus? What! put their Feet into cold Water, in *Frost* and *Snow*, when all one can do is little enough to keep them warm? A little to remove their *Fears* by Examples, without which the plainest Reason is seldom hearken'd to, *Seneca* tells us of himself, that he us'd to bathe himself in cold Spring Water in the midst of Winter. This if he had not thought it not only Tolerable but Healthy too, he would scarce have done in an Exuberant Fortune, that could well have born the Expence of a warm Bath, and in an Age (for he was then old) that would have excused greater Indulgence: If we think his *Stoical* Principles led him to Severity, let it be so, that this *Self* reconciled cold Water to his Sufferance; what made it agreeable to his Health? for that was not impair'd by this hard Usage. But what shall we say to *Horace*, who valued not himself on the Reputation of any *Self*, and least of all affected *Stoical Austerities*? Yet he assures us,

he was wont in the Winter Season to bathe himself in cold Water. But perhaps *Italy* will be thought much warmer than *England*, and the Chilness of their *Waters* not come near ours in *Winter*. If the Rivers of *Italy* are warmer, those of *Germany* and *Poland* are much colder, than any in this our Country, and yet in these the *Jews*, both *Men* and *Women*, bathe all over at all Seasons of the Year, without any Prejudice to their *Health*. And every one is not apt to believe it is a Miracle, or any peculiar Virtue of *St. Winefred's Well*, that makes the cold Waters of that famous Spring do no harm to the tender Bodies that bathe in it. Every one is now full of the Miracles done by cold Baths, on decay'd and weak Constitutions, for the Recovery of *Health* and *Strength*; and therefore they cannot be impracticable or intolerable, for the improving and hardening the Bodies of those who are in better Circumstances.

If these Examples of grown Men be not thought yet to reach the Case of *Children*, but that they may be judg'd still to be too tender and unable to bear such Usage, let them examine what the *Germans* of old, and the *Irish* now do to them, and they will find that *Infants* too, as tender as they are thought, may without any danger endure bathing, not only of their *Feet*, but of their whole Bodies in cold Water. And there are at this Day *Ladies* in the Highlands of *Scotland*, who use this Discipline to their *Children* in the midst of *Winter*, and find that cold Water does them no harm.

I shall not need here to mention *Swimming*, when he is of an Age able to learn, and has any one to teach him; 'tis that saves many a Man's Life, and the *Romans* thought it so necessary, that they rank'd it with Letters. It was the common Phrase to mark one ill-educated and good for nothing, that he had neither learnt to read nor to swim; but besides the gaining a Skill which may serve him at need, the Advantages to Health, by often bathing in cold Water during the Heat of Summer, are so many, that I think nothing need to be said to encourage

rage it, provided this one Caution be used, that he never go into Water, when Exercise has at all warm'd him, or left any Emotion in his Blood or Pulse.

Another thing that is of great Advantage to every ones Health, but especially Childrens, is to be much in the *open Air*; and very little as may be by the Fire even in Winter; by this he will accustom himself also to *Heat* and *Cold*, *Shine* and *Rain*, all which if a Man's Body will not endure, it will serve him to very little Purpose in this World; and when he is grown up, it is too late to begin to use him to it; it must be got early and by degrees. Then the Body may be brought to bear almost any thing. If I should advise him to play in the *Wind* and the *Sun* without a *Hat*, I doubt whether it would be born, there would a thousand Objections be made against it, which at last would amount to no more in truth, than being *Sun-burnt*. And if my young Master be to be kept always in the *Shade* for fear of his Complexion, and never be expos'd to the *Sun* and *Wind*, it may be a good way to make him a *Beau*, but not a Man of Business. And tho' greater Regard be to be had to *Beauty* in the *Daughters*, yet I will take the Liberty to say, without Prejudice to their *Faces*, the stronger and healthfuller they will be; and the nearer they come to the Hardships of their Brothers in their Education, the greater Advantage will they receive from it all the remaining part of their Lives.

Playing in the *open Air* has but this one Danger in it that I know, and that is, that when he is hot with running up and down, he shou'd sit or lie down on the cold or moist Earth: This, I grant, and drinking *cold Water*, brings more People to the Grave, or to the brink of it, by Fevers or other Diseases, than any thing I know. These Mischiefs are easily enough prevented while he is little, being then seldom out of sight; and if during his *Childhood* he be constantly and rigorously kept from sitting on the Ground, or drinking any *cold* Liquor while he is *Hot*, the *Custom* of forbearing grown into

Habit will help much to preserve him when he is no longer under his *Maid's* or *Tutor's* Eye. This is all I think can be done in the case ; for as Years increase, Liberty must come with them, and in a great many things he must be trusted to his own Conduct, since they cannot always be a Guard upon him, except what you have put into his own Mind by good Principles and establish'd *Habits*, which is the best and surest Guide, and therefore most to be taken care of ; for from repeated Cautions and Rules never so often inculcated, you are not to expect any thing, either in this or any other Case, farther than *Practice* has establish'd them into *Habits*.

One thing the mention of the Girls brings into my *Mind*, which must not be forgot, and that is that your Son's *Clothes* be never made *strait*, especially about the *Breast* ; let Nature have scope to fashion the *Body* as she thinks fit ; she works of herself a great deal better and exacter than we can direct her. And if Women were themselves to frame the *Bodies* of their *Children* in their *Wombs*, as they often endeavour to mend their *Shapes* when they are out, we should as certainly have no perfect *Children* born, as we have few *well-shaped*, that are *strait-lac'd*, and much tamper'd with. This Consideration should, methinks, keep busy People, I will not say ignorant *Nurses* and *Bodice-makers*, from meddling in a Matter they understand not ; and they should be afraid of putting Nature out of her way in fashioning the Parts, when they know not how the least and meanest is made. And yet I have seen so many Instances of *Children* receiving great harm from *strait lacing*, that I cannot but conclude, there are other Creatures as well as *Monkeys*, who, little wiser than they, destroy their young Ones by senseless Fondness, and too much embracing.

Narrow Breasts, short and sinking Breath, ill Lungs, and Crookedness, are the natural and almost constant Effect of hard *Bodice* and *Clothes* that pinch ; that way of making slender *Wastes* and fine *Shapes*, serves but the
more

more effectually to spoil them. Nor can there indeed but be Disproportion in the Parts, when the Nourishment prepared in the several Offices of the *Body*, cannot be distributed as Nature designs; and therefore what wonder is it, if it being laid where it can, on some part not so brac'd, it often makes a *Shoulder* or a *Hip* higher or bigger than its just Proportion? 'Tis generally known that the *Women* in *China*, imagining I know not what kind of Beauty in it, by bracing and binding them hard from their Infancy, have very little *Feet*. I saw lately a pair of *China* Shoes, which I was told were for a grown *Woman*; they were so exceedingly disproportion'd to the *Feet* of one of the same Age among us, that they would scarce have been big enough for one of our little *Girls*. Besides this, 'tis observed that their *Women* are also very little and short-liv'd; whereas the Men are of the ordinary Stature of other Men, and live to a proportionable Age. The *Defects* in the Female Sex in that Country are by some imputed to the unreasonable binding of their *Feet*, by which the free *Circulation* of the *Blood* is hinder'd, and the Growth and Health of the whole *Body* suffer. How often do we see that some small part of the *Foot* being injur'd by a *Wrench* or a *Blow*, the whole *Leg* or *Thigh* loses by it their Strength and Nourishment, and dwindle away? How much greater Inconveniences may we expect when the *Breast*, within which is placed the *Heart* and Seat of Life, is unnaturally compress'd and hinder'd from its due Expansion?

As for his *Diet*, it ought to be very plain and simple; and if I might advise, *Flesh* should be forborn as long as he is in *Coats*, or at least 'till he is two or three Years old. But whatever Advantage this may be to his present and future *Health* and *Strength* I fear it will hardly be consented to by *Parents*, mis led by the Custom of eating too much *Flesh* themselves; who will be apt to think their *Children*, as they do themselves, in danger to be starved, if they have not *Flesh* at least twice a Day. This I am sure of, *Children* would breed their *Teeth*

with less Danger, be freer from Diseases while they are little, and lay the Foundation of an Healthy and Strong Constitution much surer, if they were not cramm'd so much as they are by *fond Mothers* and *foolish Servants*, and were kept wholly from *Flesh*, the first three or four Years of their Lives.

But if my *Young Master* must needs have *Flesh*, let it be but once a Day, and of one sort at a *Meal*: Plain *Beef*, *Mutton*, *Veal*, &c. without other Sauce than Hunger, is best; and great care should be us'd that he eat *Bread* plentifully, both alone and with every thing else; and whatever he eats that is solid make him chew it well. The *English* are often negligent herein; from whence follow *Indigestion* and other great Inconveniences.

For *Breakfast* and *Supper*, *Milk*, *Milk-Pottage*, *Water-Gruel*, and *Flummery*, and twenty other things that we are wont to make in *England*, are very fit for *Children*; only in all these let care be taken, that they be plain, without much mixture, and very sparingly season'd with *Sugar*, or rather none at all; especially all *Spice* and other things that may heat the Blood, are carefully to be avoided. Be sparing also of Salt in the seasoning of all his *Viſuals*, and use him not to high-season'd *Meats*. Our *Palates* grow into a relish and liking of the *Seasoning* and *Cookery*, which by Custom they are set to; and an over-much use of Salt, besides that it occasions *Thirst*, and even much drinking, has other ill Effects upon the Body. I should think that a good piece of well-made and well-bak'd *Brown Bread*, sometimes with, and sometimes without *Butter* or *Cheese*, would be often the best *Breakfast* for my *young Master*; I am sure 'tis wholesome, and will make him as strong a Man, as greater *Delicacies*: And if he be us'd to it, 'twill be as pleasant to him. If he at any time calls for *Viſuals* between *Meals*, use him to nothing but *Bread*: If he be *hungry* more than *wanton*, *Bread* itself will down; and if he be not *hungry*, 'tis not fit he should eat. By this he will come to be in love with *Bread*; for, as I said, our *Palates*
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and *Stomachs* too are pleas'd with the things we are us'd to. By this also he will be taught to eat no more and no oftner than Nature requires. I do not think that all Peoples Appetites are alike: Some have naturally stronger and some weaker *Stomachs*. But this I think, that many are made *Gormands* and *Gluttons* by *Custom*, that were not so by *Nature*: And I see in some Countries Men as lusty and strong that eat but two *Meals* a Day, as others that have set their *Stomachs* by a constant usage, like *Larums*, to call on them for four or five.

The *Romans* usually fasted 'till *Supper*, the only set *Meal*, even of those who eat more than once a Day: and those who us'd *Breakfasts*, as some did at *Eight*, some at *Ten*, others at *Twelve* of the Clock, neither eat *Flesh*, nor had any thing made ready for them. *Augustus*, when the greatest Monarch on the Earth, tells us, he took a bit of dry Bread in his *Chariot*. And *Seneca*, giving an Account how he manag'd himself, even when he was old, and his Age permitted Indulgence, says, that he us'd to eat a piece of dry Bread for his *Dinner*, without the Formality of sitting to it, tho' his Estate would have as well paid for a better *Meal*, had Health requir'd it, as any Subject's in *England*, were it doubled. The Masters of the World were bred up with this spare *Diet*; and the young Gentlemen of *Rome* felt no want of *Strength* or *Spirit*, because they eat but once a Day. Or if it happen'd by Chance that any one could not fast so long as 'till *Supper*, their only set *Meal*, he took nothing but a bit of dry Bread; or at most a few *Raisins*, or some such slight thing with it. This part of Temperance was found so necessary, both for Health and Business, that the Custom of only one *Meal* a Day held out against that prevailing Luxury which their *Eastern* Conquests and Spoils had brought in among them; and those who had given up their old frugal eating, and made *Feasts*, yet began them not 'till the Evening. More than one set *Meal* a Day was thought so monstrous, that it was a Reproach, as low down as *Cæsar's* time, to make an

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Entertainment, or sit down to a Table, 'till towards Sun-set; and therefore, if it would not be thought too severe, I should judge it most convenient, that my *young Master* should have nothing but *Bread* too for *Breakfast*. You cannot imagine of what Force Custom is, and I impute a great part of our Diseases in *England* to our eating too much *Flesh*, and too little *Bread*.

As to his *Meals*, I should think it best, that, as much as it can be conveniently avoided, they should not be kept constantly to an Hour; for when Custom has fix'd his eating to certain stated *Periods*, his *Stomach* will expect *Victuals* at the usual Hour, and grow peevish if he passes it; either fretting itself into a troublesome Excess, or flagging into a downright want of Appetite; wherefore I would have no time kept constantly for his *Breakfast*, *Dinner*, and *Supper*, but rather vary'd almost every Day. And if between these which I call *Meals*, he will eat, let him have, as often as he calls for it, good dry *Bread*: If any one think this too hard and sparing a Diet for a *Child*, let them know, that a *Child* will never starve nor dwindle for want of Nourishment, who besides *Flesh* at Dinner, hath *Spoon meat* or some such other thing at Supper, and may have good *Bread* and *Beer* as often as he has a Stomach. The Morning is generally design'd for Study, to which a full Stomach is but an ill Preparation: *Dry Bread*, tho' the best Nourishment, has the least Temptation; and no Body would have a *Child* cram'd at *Breakfast*, who has any regard to his Mind or Body, and would not have him dull and unhealthy. Nor let any one think this unsuitable to one of Estate and Condition; a Gentleman in any Age ought to be so bred, as to be fitted to bear Arms and be a Soldier; but he that breeds his Son so as if he design'd him to sleep over his Life in the Plenty and Ease of a full Fortune he intends to leave him, little considers the Examples he has seen, or the Age he lives in.

His *Drink* should be only *Small Beer*, and that too he should never be suffer'd to have between *Meals*; but after

ter he had eat a piece of *Bread*. More *Fevers* and *Surfeits* are got by Peoples *drinking* when they are *hot*, than by any one thing I know ; for which Reason, if by Play he be hot and dry, *Bread* will ill go down, and so if he cannot have *Drink* but upon that Condition, he will be forc'd to forbear ; for if he be very hot, he should by no means drink ; at least a good piece of *Bread* first to be eaten, will gain time to warm the Beer *Blood-hot*, which then he may safely drink ; if he be very dry, it will go down so warm'd, and quench his Thirst better ; and if he will not drink it so warm'd, abstaining will not hurt him. Besides, this will teach him to forbear, which is an Habit of greatest Use for *Health* of Body and Mind too.

Not being permitted to *Drink* without eating, will prevent the Custom of having the *Cup* often at his *Nose* ; a dangerous Beginning and Preparation to good *Fellowship*. Men often bring habitual *Hunger* and *Thirst* on themselves by *Custom* ; and if you please to try, you may, tho' he be wean'd from it, bring him by use to such a Necessity again of *drinking* in the Night, that he will not be able to sleep without it ; it being the *Lullaby* us'd by *Nurses* to still crying *Children*. I believe *Mothers* generally find some difficulty to wean their *Children* from drinking in the Night, when they first take them Home. Believe it, Custom prevails as much by *Day* as by *Night* ; and you may if you please bring any one to be thirsty every Hour.

There was a *Child* in a certain Family, to which they gave *Drink* to appease him as often as he was froward and cry'd ; thus he was constantly bibbing ; and tho' he could not speak, yet he drank more in twenty four Hours than a moderate Man did. Try it when you please, you may with small Beer as well as strong Beer, *drink* yourself into a Drought. The great thing to be minded in *Education*, is, what *Habits* you settle ; therefore in this as in all other things, do not begin to make any thing *Customary*, the Practice of which you would not have continue and increase. It is convenient for
Health

Health and Sobriety, to drink no more than natural Thirst requires, and he that eats not salt Meats, nor drinks strong Drink, will seldom thirst between *Meals*, unless he has been accusom'd to such unseasonable drinking.

Above all, take great care that he seldom, if ever, taste any *Wine* or strong *Drink*. There is nothing so ordinarily given *Children* in *England*, and nothing so destructive to them. They ought never to drink any *strong* Liquor, but when they need it as a *Cordial*, and the Doctor prescribes it: 'Tis in this Case particularly that *Servants* are to be most narrowly watch'd, and most severely reprehended when they transgress. These mean sort of People placing a great part of their Happiness in *strong Drink*, are always forward to make Court to my young *Master*, by offering him that which they love best themselves; and finding themselves made merry by it, they foolishly think 'twill do the Child no harm. This you are carefully to have your Eye upon, and restrain with all the Skill and Industry you can; there being nothing that lays a surer Foundation of Mischief both to *Body* and *Mind*, than Childrens being us'd to *strong Drinks*, especially to drink in private with the *Servants*.

Fruit makes one of the most difficult Chapters in the Government of *Health*, especially that of *Children*. Our first *Parents* ventur'd *Paradise* for it, and 'tis no wonder our *Children* cannot stand the Temptation, tho' it cost them their *Health*. The Regulation of this cannot come under any one general *Rule*; for I am by no means of their Mind, who would keep Children almost wholly from *Fruit*, as a thing totally unwholsom for them; by which strict way they make them but the more ravenous after it, and to eat good or bad, ripe or unripe, all that they can get whenever they come at it. *Melons*, *Peaches*, most sort of *Plumbs*, and all sorts of *Grapes* in *England*, I think *Children* should be wholly kept from, as having a very tempting Taste in a very unwholsom Juice. Indeed, if it were possible, they should never so
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much as see them, or know there are any such things; but *Strawberries*, *Cherries*, *Gooseberries*, or *Currants*, when thorough ripe, I think may be pretty safely allow'd them, and that with a liberal Hand, if they be not eaten after *Meals*, as we usually do, when the Stomach is already full of other *Food*. They should be eaten rather before *Meals*, and *Children* should have them for their *Breakfasts*. Let them also eat Bread with them, and take care they be perfectly ripe. Thus eaten, they are, I think, rather conducive than hurtful to *Health*: *Summer Fruits* being suited to the *Hot Season* of the Year they come in, refresh our Stomachs languishing and fainting under it; and therefore I should not be altogether so strict in this Point, as some are to their *Children*, who being kept so very short, instead of a moderate quantity of well chosen *Fruit*, which being allow'd them wou'd content them, whenever they can get loose, or bribe a *Servant* to supply them, satisfy their Longing with any *Traff* they can get, and eat to a Surfeit.

Apples and *Pears* too which are thorough ripe, and have been gather'd some time, may, in my Judgment, be safely eaten at any time, and in pretty large Quantities, especially *Apples*, which never did any Body Hurt, that I have heard, after *October*.

Fruits also dry'd with *Sugar*, I think very wholsom; but *Sweetmeats* of all kinds are to be avoided, which, whether they do more harm to the *Maker* or *Eater*, is not easy to tell: This I am sure, it is one of the most inconvenient ways of Expence that *Vanity* has yet found out, and so I leave them to the *Ladies*.

Of all that looks Soft and Effeminate, nothing is more to be indulged in *Children* than *Sleep*: In this alone they are to be permitted to have their full Satisfaction; nothing contributing more to the Growth and Health of *Children* than *Sleep*. All that is to be regulated in it is, in what part of the twenty four Hours they should take it; which will easily be resolved by only saying, that it is of great use to accustom them to rise early in the Morning. It is
best

best so to do for Health, and he that from his *Childhood* has by a settled Custom made rising betimes easy and familiar to him, will not, when he is a Man, waste the best and most useful part of his Life in drowsiness and lying *a-bed*. If Children therefore are to be call'd up early in a Morning, it will follow of Course that they must go to *Bed* betimes; by which they will be accusom'd to avoid the unhealthy and unsafe Hours of *Debauchery*, which are those of the *Evenings*; and they who keep good Hours, seldom are guilty of any great Disorders. I do not say this, as if your Son, when grown up, should never be in Company past *Eight*, nor ever chat over a Glas of Wine 'till *Midnight*. You are now, by the accusoming of his tender Years, to indispose him to those Inconveniencies as much as you can; and it will be no small Advantage, that, the contrary Practice having made sitting up uneasy to him, it will make him avoid, and very seldom propose *Midnight Revels*. However, if it should not reach so far, but Fashion and Company should prevail, and make him live as others do about *Twenty*, 'tis worth the while to accusom him to early rising, and early going to *Bed*, between this and that, for the present Improvement of his *Health* and other Advantages.

Tho' I have said, a large Allowance of *Sleep*, even as much as they will take, should be made to *Children* when they are little; yet I do not mean that it should always be continu'd to them in so large a Proportion, and they suffer'd to indulge a drowsy Laziness in their *Beds*, as they grow up bigger. But whether they should begin to be restrain'd at seven or ten Years old, or any other time, is impossible to be precisely determined: Their Temper, Strength, and Constitution must be consider'd. But some time between Seven and Fourteen, if they are too great *Lovers* of their *Beds*, I think it may be seasonable to begin to reduce them by degrees to about eight Hours, which is generally *Rest* enough for healthy grown People. If you have accusom'd him, as you shou'd do,

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to rise constantly very early in the Morning, this fault of being too long in Bed will easily be reform'd, and most Children will be forward enough to shorten that time themselves, by coveting to sit up with the Company at Night, tho', if they be not look'd after, they will be apt to take it out in the Morning, which should by no means be permitted. They should constantly be call'd up, and made to rise at their early Hour; but great care should be taken in waking them, that it be not done hastily, nor with a loud or shrill Voice, or any other sudden violent Noise; this often frights *Children*, and does them great harm; and sound *Sleep* thus broke off with sudden Alarms, is apt enough to discompose any one. When *Children* are to be waken'd out of their *Sleep* be sure to begin with a low *Call*, and some gentle Motion, and so draw them out of it by Degrees, and give them none but kind Words, and Usage, till they are come perfectly to themselves, and being quite drest, you are sure they are thoroughly awake. The being forc'd from their *Sleep*, how gently soever you do it, is Pain enough to them, and care should be taken not to add any other Uneasiness to it, especially such as may terrify them.

Let his *Bed* be hard, and rather *Quilts* than *Feathers*; hard Lodging strengthens the Parts, whereas being bury'd every Night in *Feathers*, melts and dissolves the Body, is often the Cause of Weakness, and the Fore-runner of an early *Grave*. Beside that the *Stone* has frequently its rise from this warm wrapping of the *Reins*, several other indispositions, and that which is the Root of them all, a tender weakly Constitution, is very much owing to *Down-Beds*. Further, he who is us'd to hard lodging at Home, will not miss his *Sleep*, where he has most need of it, in his *Travels* abroad, for want of his soft *Bed*, and his Pillows laid in Order; wherefore, I think, it wou'd not be amiss to make his Bed after different Fashions; sometimes lay his Head higher, sometimes lower, that he may not feel every little Change he must

must be sure to meet with, who is not design'd to lie always in my *young Master's* Bed at Home, and to have his Maid lay all things in Print, and tuck him in warm. The great *Cordial* of Nature is *Sleep*; he who misses that will suffer by it, and he is very unfortunate who can take his *Cordial* only in his *Mother's* fine gilt Cup, and not in a wooden Dish; he that can sleep foundly takes the *Cordial*, and it matters not whether it be on a *soft Bed*, or the hard Boards. 'Tis *Sleep* only which is the thing Necessary.

There is one thing more that has a great Influence upon *Health*, and that is going to Stool regularly: People that are very loose, have seldom strong Thoughts or strong Bodies; but the Cure of this both by Diet and Medicine, being much more easy than the contrary *Evil*, there needs not much to be said about it; for if it come to threaten either by its Violence or Duration, it will soon enough, and sometimes too soon, make a Physician be sent for; and if it be moderate or short, it is commonly best to leave it to *Nature*. On the other side *Costiveness* has too its ill Effect, and is much harder to be dealt with by *Physick*; purging Medicines, which seem to give Relief, rather increasing than removing the Evil.

Upon this Head, so very necessary to the *Health* and Ease of Life, I met with the following Reflection in a very Eminent Author: " It being an Indisposition, says
 " *he*, I had a particular Reason to inquire into, and
 " not finding the Cure of it in Books, I set my Thoughts
 " on Work, believing that greater *Changes* than that,
 " may be made in our Bodies, if we took the right
 " Course, and proceeded by rational Steps.

" Then I consider'd, that going to *Stool* was the
 " Effect of certain Motions of the Body, especially of
 " the peristaltick Motion of the Guts.

" I consider'd, that several Motions which were not
 " perfectly Voluntary, might yet by Use and constant
 " Application be brought to be habitual, if, by an un-
 " intermitted

“ intermitted Custom, they were at certain Seasons endeavour’d to be constantly produced.

“ I had observ’d some Men, who by taking after Supper a *Pipe of Tobacco*, never fail’d of a *Stool*; and began to doubt with myself, whether it were not more Custom, than the *Tobacco*, that gave them the Benefit of *Nature*; or at least if the *Tobacco* did it, ’twas rather by exciting a vigorous Motion in the *Guts*, than by any purging Quality.

“ Having thus once got the Opinion, that it was possible to make it habitual, the next thing was to consider what Way and Means was the likeliest to obtain it.

“ Then I guess’d, that if a Man after his first eating in a Morning would presently solicit *Nature*, and try whether he could strain himself so as to obtain a *Stool*, he might in time by a constant Application bring it to be habitual.

“ I never knew any one who had been steady in the Prosecution of this Experiment, but in few Months he has obtain’d the desir’d Success; I would therefore advise, that this Course should be taken with the *Child* every Day, presently after he has eaten his Breakfast; how far any grown People will think fit to make Trial of it, must be left to them; tho’ I cannot but say, that considering the Evils, that come from the Defect of a requisite easing of *Nature*, I scarce know any thing more conducing to the Preservation of *Health* than this is. Once in Four and Twenty Hours I think is enough, and no Body, I guess, will think it too much. By this Means it is to be obtain’d without *Physick*, the next thing to be treated of.”

Perhaps it will be expected that Directions should be given, of *Physick* to prevent Diseases: For which I have only this one, very sacredly to be observed, never to give *Children* any *Physick* for *Prevention*. The Observation of what has been already advis’d, will do that better than the *Ladies* Diet-Drinks, or Apothecaries Medicines. Have

a great Care of tampering that way, lest instead of preventing, you draw on *Diseases*; nor even upon every little Indisposition is *Physick* to be given, or the *Physician* to be call'd to *Children*, especially if he be a busy Man, that will presently fill the Windows with *Gallipots*, and their Stomachs with *Drugs*. It is safer to leave them wholly to Nature, than to put them into the Hands of one forward to tamper, or that thinks *Children* are to be cured in ordinary Distempers, by any thing but *Diet*, or by a Method very little distant from it: It seeming suitable both to my own Reason, and to the Experience of others, that the tender Constitutions of *Children* should have as little done to them as is possible, and as the absolute Necessity of the Case requires. A little cold-still'd *Red-poppy Water*, which is the true *Surfeit Water*, with Ease and Abstinence, often puts an end to several *Distempers* in the beginning, which by too forward Applications might have been made lusty *Diseases*. When such a gentle Treatment will not stop the growing Mischief, nor hinder it from turning to a form'd *Disease*, it will be Time to seek the Advice of some sober and discreet Physician. In this part, I hope, I shall find an easy Belief, that the more considerate People are in the Use of *Physick* and Physicians, the better it will be for their own Health, and the Health of their *Children*.

Thus I have done with what concerns the Body and Health of Children, which reduces itself to these few and easy observable Rules; Plenty of *open Air*, *Exercise* and *Sleep*, plain *Diet*, no *Wine* or *strong Drink*, and very little or no *Physick*, nor too *Warm* and *Strait* Clothing, especially the *Head* and *Feet* kept *Cold*, and the *Feet* often us'd to *Cold Water*, and expos'd to *Wet*.

Due Care being had to keep the *Body* in Strength and Vigour, so that it may be able to obey and execute the Orders of the *Mind*, the next and principal Business is to set the *Mind* right, that on all Occasions it may be dispos'd to consent to nothing but what may be suitable to the Dignity and Excellency of a rational Creature.

Much

Much has been said on this Subject in the preceding Pages, but something more still remains worth our Consideration.

As the Strength of the Body lies chiefly in being able to endure *Hardships*, so also does that of the Mind; and the great Principle and Foundation of all Virtue and Worth is plac'd in this, that a Man is able to deny himself his own Desires, cross his own Inclinations, and purely follow what Reason directs as best, though the Appetite lean the other way.

The great Mistake in Peoples breeding their *Children*, has been, that this has not been taken care enough of in *due Season*, that the *Mind* has not been made obedient to Discipline and pliant to Reason, when at first it was most tender, most to be bowed. Parents being wisely ordain'd by Nature to love their Children, are very apt, if Reason watch not that natural Affection very warily, to let it run into *Fondness*. They love their little ones, and 'tis their Duty, but they often with them cherish their Faults too. They must not be cross'd forsooth, they must be permitted to have their Wills in all things, and they being in their *Infancies* not capable of great Vices, their Parents think they may safely enough indulge their little Irregularities, and make themselves Sport with their pretty Perverseness, which they think well enough becomes that innocent Age; but to a fond *Parent* that would not have his *Child* corrected for a perverse Trick, but excus'd it, saying, 'twas a small Matter, *Solon* very well reply'd, *Ay, but Custom is a great one*.

The *Fondling* must be taught to strike and call *Names*, must have what he calls for, and do what he pleases. Thus *Parents* by humouring them, and cockering them when *Little*, corrupt the Principles of Nature in their *Children*, and wonder afterwards to taste the bitter Waters, when they themselves have poison'd the Fountain; for when their *Children* are grown up, and these ill *Habits* with them, when they are now too big to be dandled,

dled, and their Parents can no longer make use of them as *Play-things*, they then complain that the *Brats* are untoward and perverse, they are then offended to see them wilful, and are troubled with those ill Humours which they themselves insus'd and fomented in them; and then, perhaps too late, would be glad to get out those *Weeds*, which their own Hands have planted, and which now have taken too deep Root to be easily extirpated. For he that has been us'd to have his Will in every thing, as long as he was in *Coats*, why should we think it strange that he should desire it, and contend for it still, when he is in *Breeches*? Indeed, as he grows more towards Man, Age shews his Faults the more, and there are few *Parents* then so blind as not to see them, few so insensible as not to feel the ill Effects of their own Indulgence. He had the *Will* of his *Maid* before he could speak or go, he had the *Mastery* of his *Parents* ever since he could *prattle*, and why now he is grown up, is stronger and wiser than he was then, why now of a sudden must he be restrain'd and curb'd? Why must he, at Seven, Fourteen, or Twenty Years old, lose the Privilege which the *Parents* Indulgence till then so largely allow'd him? Try it in a Dog or an Horse, or any other Creature, and see whether the ill and resty Tricks they have learn'd when young, are easily to be mended when they are knit; and yet none of those Creatures are half so wilful and proud, or half so desirous to be Masters of themselves and others, as *Man*.

We are generally wise enough to begin with Them when they are very Young, and discipline *betimes* those other Creatures we would make useful and good for somewhat; they are only our own *Offspring* we neglect in this point, and having made them ill *Children*, we foolishly expect they should be good *Men*. For if the *Child* must have *Grapes* or *Sugar-Plumbs* when he has a mind to them, rather than to make the poor *Baby* cry or be out of humour, why when he is grown up, must he not be satisfied too, if his *Desires* carry him to *Wine*

or

or *Women*? They are Objects as suitable to the longing of one of more Years, as what he cry'd for when *Little* was to the Inclinations of a *Child*. The having Desires accommodated to the Apprehensions and Relish of those several Ages, is not the *Fault*, but the not having them subject to the Rules and Restraints of Reason: The Difference lies not in having or not having *Appetites*, but in the Power to govern and deny ourselves in them. He that is not us'd to submit his Will to the Reason of others, when he is *Young*, will scarce hearken or submit to his own Reason when he is of an Age to make use of it: And what a kind of Man such a one is like to prove, is easy to foresee. These are Overights usually committed by those who seem to take the greatest Care of their Childrens Education; but if we look into the common Management of *Children*, we shall have reason to wonder, in the great Dissoluteness of Manners which the World complains of, that there are any Footsteps at all left of *Virtue*. I desire to know what Vice can be nam'd, which *Parents*, and those about *Children*, do not season them with, and drop into 'em the Seeds of, as soon as they are capable to receive them? I do not mean by the Examples they give, and the Patterns they set before them, which is Encouragement enough, but that which I would take notice of here, is the downright teaching them *Vice*, and actual putting them out of the way of *Virtue*: Before they can go, they principle 'em with *Violence*, *Revenge*, and *Cruelty*. Give me a Blow that I may beat him, is a Lesson which most *Children* every Day hear, and it is thought nothing, because their Hands have not Strength to do any Mischief: But I ask, does not this corrupt the Mind? Is not this the way of Force and Violence, that they are set in? And if they have been taught when *Little* to strike and hurt others by Proxy, and encouraged to rejoice in the Harm they have brought upon them, and see them suffer, are they not prepared to do it, when they are strong enough

enough to be felt themselves, and can strike to some Purpose?

The *Coverings* of our *Bodies*, which are for *Modesty*, *Warmth*, and *Defence*, are by the Folly or Vice of *Parents*, recommended to their *Children* for other Uses; they are made Matters of *Vanity* and *Emulation*. A *Child* is set a longing for a new *Suit* for the *Finery* of it; and when the little *Girl* is trick'd up in her *New Gown* and *Cap*, how can her *Mother* do less than teach her to admire herself, by calling her, her *Little Queen*, and her *Princess*? Thus the *Little Ones* are taught to be proud of their *Clothes*, before they can put them on; and why should they not continue to value themselves for their *Outside*, the *Fashionableness* of the *Tailor* or *Tirewoman's* making, when their *Parents* have so early instructed them to do so?

Lying, and *Equivocations*, and *Excuses* little different from *Lying*, are put into the Mouths of young People, and commended to *Apprentices* and *Children*, while they are for their *Masters* or *Parents* Advantage; and can it be thought that he who finds the straining of Truth dispens'd with, and encourag'd while it is for his godly Master's Turn, will not make use of the Privilege for himself, when it may be for his own Profit?

Those of the meaner sort are hinder'd, by the straitness of their Fortunes, from encouraging *Intemperance* in their *Children*, by the Temptation of their Diet, or Invitations to eat or drink more than enough; but their own ill Examples, whenever *Plenty* comes in their way, shew that 'tis not the Dislike of *Drunkenness* or *Gluttony*, that keeps them from Excess, but want of Materials. If we look into the Houses of those who are a little warmer in their Fortunes, there eating and drinking are made so much the great Business and Happiness of Life, that *Children* are thought neglected if they have not their Share of it. Sauces, Ragoos, and Food disguis'd by all the Arts of *Cookery*, must tempt their Palates when their Bellies are full; and then for fear their Stomach should

should be overcharg'd, a Pretence is form'd for another Glass of Wine to help Digestion, though it only serves to increase the *Surfeit*.

Is my *young Master* a little out of order, the first Question is, *What will my Dear eat? What shall I get for thee?* Eating and drinking are instantly press'd, and every Body's Invention is set to work to find out something luscious and delicate enough to prevail over that Want of Appetite, which *Nature* has wisely order'd in the beginning of Distempers, as a Defence against their Increase; that being freed from the ordinary Labour of digesting any new Load in the Stomach, she may be at leisure to correct and master the peccant Humours.

Where *Children* are so happy in the Care of their *Parents*, as by their Prudence to be kept from the Excess of their *Table*, to the Sobriety of a plain simple *Diet*; yet even there they are rarely preserv'd from the Contagion that poisons the *Mind*. Tho' by a discreet Management, while they are under Tuition, their *Health* perhaps may be pretty well secur'd, yet their Desires must needs yield to the Lesson which every where will be read to them upon this part of *Epicurism*. The Commendation the Eating well has every where, cannot fail to be a successful Incentive to natural Appetite, and bring them quickly to the liking and expence of a fashionable Table. This shall have from every one, even the Reprovers of *Vice*, the Title of *Living well*; and what shall sullen Virtue dare to say against the publick Testimony? Or can it hope to be heard, if it should call that *Luxury* which is so much owned, and universally practis'd by those of the best Quality?

This is now so grown a *Vice*, and has so great Supports, that I know not whether it does not put in for the Name of *Virtue*, and whether it will not be thought *Folly*, or want of Knowledge of the World, to open ones Mouth against it. I should truly suspect that what I have here said of it, might be censur'd as a little Satire out of my way, did I not mention it with this View,

that it might awaken the Care and Watchfulness of *Parents* in the *Education* of their *Children*, when they see how they are beset on every side, not only with Temptations but *Instructors* to Vice, and that perhaps in those they thought *Places* of Security.

I shall not dwell any longer on this Subject, much less run over all the Particulars that would shew what Pains are us'd to corrupt *Children*, and instil Principles of Vice into them; but I desire *Parents* soberly to consider what Irregularity or Vice there is, which *Children* are not visibly taught, and whether it be not their Duty and Wisdom to provide them other Instruction.

It seems plain to me, that the Principle of all Virtue and Excellency, lies in a Power of denying ourselves the Satisfaction of our own Desires, where Reason does not authorise them. This Power is to be got and improv'd by Custom, made easy and familiar by an *Early Practice*: If therefore I might be heard, I would advise that, contrary to the ordinary way, *Children* should be us'd to submit their Desires, and go without their Longings, even from their very *Cradles*. The first thing they should learn to know, should be that they were not to have any thing because it pleased them, but because it was thought fit for them. If things suitable to their Wants were supply'd to them, so that they were never suffer'd to have what they once cry'd for, they would learn to be content without it, would never with Bawling and Peevishness contend for Mastery, nor be half so uneasy to themselves and others, as they are, because from the first beginning they are not thus handled. If they were not suffer'd to obtain their Desire by the Impatience they express'd for it, they would no more cry for any other thing than they do for the Moon.

I say not this, as if *Children* were not to be sometimes indulg'd, or that I expected they should in hanging Sleeves have the Reason and Conduct of Counsellors. I consider them as *Children* who must be tenderly us'd, who must play and have Play-things; that which I mean

mean is, that whenever they crav'd what was not fit for them to have or do, they should not be permitted it because they were *Little*, and desir'd it; nay whatever they were importunate for, they should be sure for that very reason to be deny'd. I have seen *Children* at a Table, who, whatever was there, never ask'd for any thing, but contentedly took what was given them; and at another Place, I have seen others cry for every thing they saw, must be served out of every Dish, and that first too; what made this vast Difference, but this, That one was accusom'd to have what they call'd or cry'd for, the other to go without it. The younger they are, the less I think are their unruly and disorderly Appetites to be comply'd with; and the less Reason they have of their own, the more are they to be under the absolute Power and Restraint of those in whose Hands they are. From which I confess it will follow, that none but discreet People should be about them; if the World commonly does otherwise, I cannot help that: I am saying what I think should be, which if it were already in fashion, I should not need to trouble the World with a Discourse on this Subject; however, I doubt not, when it is consider'd, there will be others of Opinion with me, that the sooner the Way is begun with *Children*, the easier it will be for them and their Governors too; and that this ought to be observ'd as an inviolable Maxim, that whatever once is deny'd them, they are certainly not to obtain by Crying and Importunity, unless one has a mind to teach them to be impatient and troublesom, by rewarding them for it when they are so.

Those therefore that intend ever to govern their *Children* well, should begin it while they are very *Little*, and look that they perfectly comply with the Will of their *Parents*. Would you have your *Son* obedient to you when past a *Child*? Be sure then to establish the Authority of a *Father*, as soon as he is capable of Submission, and can understand in whose Power he is; if you would

have him stand in awe of you, imprint it in his Infancy, and as he approaches more to a Man, admit him nearer to your Familiarity ; so shall you have him your obedient *Subject* as is fit, while he is a *Child*, and your Affectionate Friend while he is a Man. For methinks they mightily misplace the Treatment due to their *Children*, who are Indulgent and Familiar when they are *Little*, but severe to them, and keep them at a distance when they are grown up ; for Liberty and Indulgence can do no good to *Children*, the want of Judgment makes them stand in need of Restraint and Discipline ; and on the contrary, Imperiousness and Severity is but an ill way of treating Men, who have Reason of their own to guide them ; unless you have a mind to make your Children, when they are grown up, weary of you, and secretly to say within themselves, *When will you die, Father?*

I imagine every one will judge it reasonable, that their *Children* when *Little*, should look upon their Parents as Lords, their absolute Governors, and as such stand in awe of them ; and that when they come to riper Years, they should look on them as their best, as their only sure Friends, and as such love and reverence them ; the way I have mention'd, if I mistake not, is the only one to obtain this ; we must look upon our *Children*, when grown up, to be like ourselves, with the same Passions, the same Desires. We wou'd be thought rational Creatures, and have our Freedom ; we love not to be uneasy under constant Rebukes and Brow-beatings, nor can we bear severe Humours and great Distance in those we converse with ; whoever has such Treatment when he is a Man, will look out other Company, other Friends, other Conversation, with whom he can be at ease. If therefore a *strict* Hand be kept over *Children* from the *Beginning*, they will in that Age be tractable, and quietly submit to it, as never having known any other ; and if as they grow up to the use of Reason, the Rigour of Government be, as they deserve,
gently

gently relax'd, the Father's Brow more smooth to them, and the distance by degrees abated; his former Restraints will increase their Love when they find it was only a Kindness to them, and a Care to make them capable to deserve the Favour of their Parents, and the Esteem of every Body else.

Thus much for the settling your Authority over your *Children* in general; Fear and Awe ought to give you the first Power over their Minds, and Love and Friendship in riper Years to hold it. For the Time must come when they will be past the *Rod* and Correction; and then if the Love of you make them not obedient and dutiful, if the Love of Virtue and Reputation keep them not in laudable Courses, I ask what Hold will you have upon them, to turn them to it? Indeed Fear of having a scanty Portion, if they displease you, may make them Slaves to your Estate, but they will be nevertheless ill and wicked in private, and that Restraint will not last always; every Man must one time or other be trusted to himself and his own Conduct, and he that is a good, a virtuous, and able Man, must be made so within; wherefore what he is to receive from *Education*, what is to sway and influence his Life, must be something put into him *betimes*; Habits woven into the very Principles of his Nature, and not a counterfeit Carriage, and dissembled Outside put on by *Fear*, only to avoid the present Anger of a *Father*, who perhaps may disinherit him.

These Reflexions will hold good with respect to those Mothers, who have the charge of their Son's Education, as Widows, and the Wives of weak Fathers, and others under the Necessity of taking care of them on their accounts. But this Discourse tending chiefly to the breeding of a Son, the *Father* will here have the chief Part of the Direction that is given, which cannot but be also of use to the *Mother*.

We shall now consider the Parts of the *Discipline* to be us'd a little more particularly. So much has been said

of carrying a strict hand over *Children*, that perhaps I shall be suspected of not considering enough what is due to their tender Age and Constitutions; nevertheless I own it is my Opinion, that great Severity of Punishment does but very little good; on the contrary, it does great Hurt in *Education*. I believe it will be found, that take *Children* one with another, those who have been most *Chastis'd* seldom make the best Men. All that I contend for is, that whatsoever *Rigour* is necessary, it is more to be us'd the younger *Children* are, and having by a due Application wrought its Effect, it is to be relax'd and chang'd into a milder sort of Government.

A Compliance and Suppleness of their Wills, being by a steady hand introduced by *Parents*, before *Children* have Memories to retain the beginning of it, will seem natural to them, and work afterwards in them, as if it were so, preventing all Occasions of struggling and repining; the only Care is that it be begun early, and inflexibly kept to, 'till *Awe* and *Respect* be grown familiar, and there appears not the least Reluctance in the Submission, and ready Obedience of their *Minds*; when this Reverence is once thus establish'd, (which it must be early, or else it will cost Pains and Blows to recover it, and the more the longer it is deferr'd,) 'tis by this, mixt still with as much Indulgence as they make not an ill Use of, and not by *beating*, *chiding*, or other *Servile* Punishments, they are to be govern'd for the future, as they grow up to more Understanding. That this is so will be easily allow'd, when it is but consider'd what is to be aim'd at in an ingenuous *Education*, and upon what it turns.

He that has not a Mastery over his Inclinations, he that knows not how to resist the *Importunity* of present *Pleasure* and *Pain*, for the sake of what Reason tells him is fit to be done, wants the true Principle of Industry, and is in Danger never to be good for any thing. This Temper therefore, so contrary to unguided Nature, is to be got betimes; and this *Habit*, as the true Foundation

tion of future Ability and Happiness, is to be wrought into the Mind as early as may be, even from the first Dawnings of any Knowledge or Apprehension in Children, and so to be confirm'd in them by all the Care and Ways imaginable, by those who have the Oversight of their *Education*. On the other side, if the *Mind* be curb'd and humbled too much in *Children*, if their *Spirits* be abas'd and broken much, by too strict an Hand over them, they lose all their Vigour and Industry, and are in a worse State than the former; for extravagant young Fellows, that have Liveliness and Spirit, come sometimes to be set right, and so make able and great Men; but dejected Minds, Timorous and Tame, and *Cow Spirits*, are hardly ever to be raised, and very seldom attain to any Thing. To avoid the Danger that is on either Hand is the great Art, and he that has found a way how to keep up a *Child's* Spirit easy, active, and free, and yet at the same time to restrain him from many Things he has a mind to, and to draw him to things that are uneasy to him, he, I say, that knows how to reconcile these seeming Contradictions, has in my Opinion got the true secret of *Education*.

The usual lazy and short way by *Chastisement* and the *Rod*, which is the only Instrument of Government that Tutors generally know or ever think of, is the most unfit of any to be us'd in *Education*; because it tends to both those Mischiefs, which, as we have shewn, are the two Rocks, that on the one Hand or the other ruin all who miscarry.

This kind of Punishment does not at all contribute to the Mastery of our natural Propensity to indulge corporal and present Pleasure, and to avoid Pain at any Rate, but rather encourages it, and thereby strengthens that in us, which is the Root from whence spring all vicious Actions, and the Irregularities of Life. For what other Motive, but sensual Pleasure and Pain, does a *Child* act by, who drudges at his Book against his Inclination, or abstains from eating unwholesom Fruit, that

he takes Pleasure in, only out of fear of whipping? he in this only prefers the greater *Corporal Pleasure*, or avoids the greater *Corporal Pain*; and what is it to govern his *Actions*, and yet direct his Conduct by such Motives as these? What is it, I say, but to cherish that Principle in him, which it is our Business to root out and destroy: And therefore I cannot think any Correction useful to a *Child*, where the Shame of suffering for having done amiss, does not work more upon him than the Pain.

This sort of *Correction* naturally breeds an Aversion to that, which 'tis the *Tutor's* Business to create a liking to. How obvious is it to observe, that *Children* come to hate things which were at first acceptable to them, when they find themselves *whip'd* and *chid*, and *teas'd* about them? And it is not to be wonder'd at in them, when grown Men would not be able to be reconciled to any thing by such Ways. Who is there that would not be disgusted with any innocent *Recreation*, in itself indifferent to him, if he should with *Blows* or ill Language be hal'd to it, when he had no mind? or be constantly so treated for some Circumstances in his Application to it? This is natural to be so. Offensive Circumstances ordinarily infect innocent things, which they are join'd with, and the very sight of a *Cup*, wherein any one uses to take nauseous *Physick*, so turns his Stomach, that nothing will relish out of it, tho' the Cup be never so clean and well-shap'd and of the richest Materials.

Such a sort of *slavish Discipline* makes a *slavish Temper*, the *Child* submits and dissembles Obedience, while the Fear of the *Rod* hangs over him, but when that is removed, and by being out of sight he can promise himself Impunity, he gives the greater Scope to his natural Inclination; which by this way is not at all alter'd; but on the contrary, heighten'd and increas'd in him, and, after such *Restraint*, breaks out usually with more Violence.

If *Severity* carry'd to the highest Pitch does prevail, and works a Cure upon the present unruly Distemper, it is often by bringing in the room of it a worse and more dangerous Disease, by breaking the Mind, and then in the place of a disorderly *Young Fellow*, you have a *low-spirited* mop'd Creature; who, however with his unnatural Sobriety, he may please silly People, who commend tame unactive *Children*, because they make no Noise, nor give them any Trouble, yet at last will probably prove as uncomfortable a thing to his Friends, as he will be all his Life an useless thing to himself and others.

Beating then, and all other sorts of slavish *Punishments*, are not the Discipline to be us'd in the *Education* of those we wou'd have wise, good, and ingenious Men, and therefore very rarely to be apply'd, and that only in great Occasions and Cases of Extremity. On the other side, to flatter *Children* by *Rewards* of things that are pleasant to them, is as carefully to be avoided. He that will give his Son *Apples* or *Sugar-Plumbs*, or what else of this kind he is most delighted with, to make him learn his Book, does but authorize his Love of Pleasure, and cocker up that dangerous Propensity which he ought by all means to subdue and stifle in him. You can never hope to teach him to master it, while you compound for the check you give his Inclination in one place, by the Satisfaction you propose to it in another. To make a good, a wise, and virtuous Man, 'tis fit he should learn to cross his *Appetite*, and deny his Inclination to *Riches*, *Finery*, or *pleasing his Palate*, &c. whenever his Reason advises the contrary, and his Duty requires it. But when you draw him to do any thing that is fit by the Offer of *Money*, or reward the Pains of learning his *Book* by the Pleasure of a luscious *Morsel*; when you promise him a *Lace Cravat*, or a fine *new Suit*, upon Performance of some of his little Tasks; what do you, by proposing these as *Rewards*, but allow them to be the good things he should aim at, and thereby encourage his longing for them, and accustom him to place his Happiness in them?

Thus People, to prevail with *Children* to be industrious about their *Grammar*, *Dancing*, or some other such Matter, of no great moment, to the Happiness or Usefulness of their Lives, by misapply'd *Rewards* and *Punishments*, sacrifice their *Virtue*, invert the Order of their *Education*, and teach them *Luxury*, *Pride*, or *Covetousness*, &c. for in this way flattering those wrong Inclinations they should restrain and suppress, they lay the Foundation of these future *Vices*, which cannot be avoided but by curbing our Desires, and accustoming them early to submit to Reason.

I say not this, as if I would have *Children* kept from such Conveniences or Pleasures of Life, as are not injurious to their *Health* or *Virtue*. On the contrary, I would have their Lives made as pleasant and as agreeable to them as may be, in a plentiful Enjoyment of whatsoever might innocently delight them, provided it be with this Caution, that they have those Enjoyments only as the Consequences of the State of Esteem and Acceptation they are in with their *Parents* or *Governors*; but they should never be offer'd or bestow'd on them as the *Rewards* of *this* or *that* particular *Performance* that they shew an Aversion to, or to which they would not have apply'd themselves without that Temptation.

But if you take away the *Rod* on one hand, and these little Encouragements which they are taken with, on the other; how then, will you say, shall *Children* be govern'd? Remove Hope and Fear, and there is an end of all *Discipline*. I grant that *Good* and *Evil*, *Reward* and *Punishment*, are the only Motives to a rational *Creature*: These are the Spur and Reins by which all Mankind are set to work and guided, and therefore they are to be made use of to *Children* too: For I advise their *Parents* and *Governors* always to carry this in their Minds, that Children are to be treated as rational Creatures.

Rewards, I grant, and *Punishments*, must be propos'd to *Children*, if we intend to work upon them. The Mistake, I imagine is, that those which are generally made

made use of, are *ill-chosen*. The Pains and Pleasures of the *Body*, are I think of ill Consequence, when made the *Rewards* and *Punishments* by which Men would prevail on their *Children*; for, as I said before, they serve but to increase and strengthen those Inclinations which 'tis our Business to subdue and master. What Principle of Virtue do you lay in a *Child*, if you will redeem his Desires of *one* Pleasure, by the Proposal of *another*? This is but to enlarge his *Appetite*, and instruct it to wander. If a Child cries for an unwholsom and dangerous *Fruit*, you purchase his Quiet by giving him a less hurtful *Sweetmeat*; this perhaps may preserve his *Health*, but spoils his *Mind*, and sets that further out of Order. For here you only change the Object, but flatter still his *Appetite*, and allow that must be satisfy'd, wherein I have shew'd lies the Root of the Mischief; and 'till you bring him to be able to bear a denial of that Satisfaction, the *Child* may at present be quiet and orderly, but the Disease is not cured. By this way of proceeding, you foment and cherish in him that which is the Spring from whence all the *Evils* flow, which will be sure on the next Occasion to break out again with more Violence, give him stronger *Longings*, and you more Trouble.

The *Rewards* and *Punishments* then by which you should keep Children in Order, are quite of another kind, and of that *Force*, that when we can get them once to work, the Business I think is done, and the Difficulty is over: *Esteem* and *Disgrace* are of all others the most powerful Incentives to the Mind, when once it is brought to relish them. If you can once get a Love of Credit into *Children*, and an Apprehension of *Shame* and *Disgrace*, you have put into them the true Principle which will constantly work and incline them to the *Right*. But it will be ask'd how shall this be done?

I confess it does not at first appearance want some Difficulty, but yet I think it worth our while to seek
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the ways, and practise them when found, to attain this which I look on as the great Secret of *Education*.

Children, earlier perhaps than we think, are very sensible of *Praise* and Commendation; they find a Pleasure in being Esteem'd and Valu'd, especially by their *Parents* and those whom they depend on: If therefore the Father *caresses* and *commend* them when they do *well*, shew a *cold* and *neglectful Countenance* to them when they do *ill*, accompany'd by a like Carriage of the *Mother*, and all others that are about them, it will in a little time make them sensible of the Difference; and this if constantly observ'd, will, I doubt not, of itself, work more than *Threats* or *Blows*, which lose their Force when once grown common, are of no use when *Shame* does not attend them, and therefore are to be forborn, and never to be us'd but in Cases of Extremity.

To make the Sense of *Esteem* or *Disgrace* sink the deeper, and be of more weight, other agreeable or disagreeable things should constantly accompany these *different* States, not as particular *Rewards* and *Punishments* of this or that particular Action, but as necessarily belonging to, and constantly attending one, who by his Carriage has brought himself into a State of Disgrace or Commendation; by which way of treating them, *Children* may as much as possible be brought to conceive, that those that are commended, and in Esteem for doing *well*, will necessarily be beloved and cherish'd by every Body, and have all other good Things as a Consequent of it; and on the other side, when any one by Miscarriage falls into *Disesteem*, and cares not to preserve his *Credit*, he will unavoidably fall under *Neglect* and *Contempt*; and in that State, the Want of whatever might satisfy or delight him, will follow. In this way, the Objects of their *Desires* are made assisting to *Virtue*, when a settled Experience from the beginning teaches *Children*, that the Things they delight in belong to and are to be enjoy'd by those only, who are in a State of *Reputation*. If by these means you can come once to *shame* them

out of their *Faults*, (for otherwise I would willingly have no *Punishments*) and make them in love with the Pleasure of being well thought of, you may turn them as you please, and they will be in love with all the ways of Virtue.

The great Difficulty here I take to be occasion'd by the Folly and Perverseness of *Servants*, who are hardly to be hinder'd from crossing herein the Design of the *Father* and *Mother*. *Children* discountenanc'd by their *Parents* for any Fault, find usually a Refuge and Relief in the Caresses of these foolish *Flatterers*, who by that undo whatever the *Parents* endeavour to establish. When the *Father* or *Mother* looks sour on the *Child*, every body else should put on the same *Coldness* to him, and no body give him Countenance, 'till Forgiveness ask'd and a Reformation of his Fault, have set him right again, and restor'd him to his former Credit. If this were constantly observ'd, I guess there would be little need of *Blows* or *Chiding*; their own Ease and Satisfaction would quickly teach *Children* to court *Commendation*, and avoid that which they found every body Condemn'd, and they were sure to suffer for, without being chid or beaten. This would teach them *Modesty* and *Shame*, and they would quickly come to have a natural Abhorrence for that which they found made them slighted and neglected by every body. But how this Inconvenience from *Servants* is to be remedy'd, I must leave to *Parents* Care and Consideration. Only I think it of great Importance, and that they are very happy who can get discreet People about their *Children*.

Avoid then frequent *beating* or *chiding*, because this sort of *Correction* never produces any Good, farther than it serves to raise *Shame* and *Abhorrence* of the Miscarriage that brought it on them. And if the greatest part of the Trouble be not the Sense that they have done amiss, and the Apprehension that they have drawn on themselves the just Displeasure of their best *Friends*, the Pain of *Whipping* will work but an imperfect Cure; it only patches

patches up for the present and skins it over, but reaches not to the bottom of the *Sore*. Ingenuous *Shame*, and the *Apprehensions* of Displeasure, are the only true *Restraints*. These alone ought to hold the *Reins*, and keep the *Child* in Order; but *corporal* Punishments must necessarily lose that Effect, and wear out the Sense of *Shame*, where they frequently return. *Shame* in *Children* has the same place that *Modesty* has in *Women*, which cannot be kept, if often transgress'd against. And as to the Apprehension of *Displeasure* in the *Parents*, that will come to be very insignificant, if the Marks of that *Displeasure* quickly cease, and a few *Blows* fully expiate. *Parents* should well consider what Faults in their *Children* are weighty enough to deserve the *Declaration* of their *Anger*: But when their *Displeasure* is once declar'd to a degree that carries any Punishment with it, they ought not presently to lay by the Severity of their *Brows*, but to restore their *Children* to their former *Grace* with some difficulty, and delay a full Reconciliation till their Conformity and more than ordinary Merit make good their Amendment. If this be not so ordered, *Punishment* will by Familiarity become a meer Thing of Course, and lose all its Influence. Offending, being chastis'd, and then forgiven, will be thought as natural and necessary, as Noon, Night, and Morning following one another.

Tho' *Reputation* be not the true Principle and Measure of *Virtue*, (for that is the Knowledge of a Man's *Duty*, and the Satisfaction there is in obeying his *Maker*, in following the Dictates of that *Light* God has given, with the Hopes of *Acceptation* and *Reward*) yet it is that which comes nearest to it: And being the Testimony and Applause that other Peoples Reason, as it were by a common Consent, gives to virtuous and well-order'd Actions, it is the proper Guide and Encouragement of *Children*, 'till they grow able to judge for themselves, and to find what is right by their own Reason.

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This Consideration may direct *Parents* how to manage themselves in Reproving and Commending their *Children*: the *Rebukes* and *Chidings* which their Faults will sometimes make hardly to be avoided, should not only be in sober, grave, and unpassionate Words, but also alone and in private: But the Commendations *Children* deserve, they should receive before others: This doubles the *Reward*, by spreading their *Praise*; but the backwardness *Parents* shew in divulging their *Faults*, will make them set a greater Value on their *Credit* themselves, and teach them to be the more careful to preserve the good Opinion of others, while they think they have it: But when being expos'd to *Shame* by publishing their Miscarriages, they gave it up for lost, that Check upon them is taken off, and they will be the less careful to preserve others good Thoughts of them, the more they suspect that their *Reputation* with them is already blemished.

But if a right Course be taken with *Children* there will not be so much need of the Application of the common *Rewards* and *Punishments* as we imagine, and as the general Practice has establish'd; for all their innocent Folly, Playing and childish Actions, are to be left perfectly free and unrestrain'd, as far as they can consist with the Respect due to those that are present, and that with the greatest Allowance. If these Faults of their *Age*, rather than of the *Children* themselves, were, as they should be, left only to Time and Imitation, and Riper Years to cure, *Children* would escape a great deal of misapply'd and useless *Correction*, which either fails to overpower the natural Disposition of their *Childhood*, and so by an ineffectual Familiarity makes *Correction* in other cases of less use, or else if it be of force to restrain the natural Gaiety of that *Age*, it serves only to spoil the Temper both of Body and Mind. If the Noise and Bustle of their *Play* prove at any time inconvenient, or unsuitable to the Place or Company they are in, a Look or a Word from the *Father* or *Mother*, if they have establish'd

blish'd the Authority they should, will be enough either to remove or quiet them for that time. But this gamefom Humour, which is wisely adapted by Nature to their Age and Temper, should rather be encouraged to keep up their *Spirits*, and improve their *Strength* and *Health*, than curb'd or restrain'd; and the chief Art is, to make all that they have to do Sport and Play too.

The Charging of *Childrens* Memories upon all Occasions with Rules and Precepts, is a great Fault in the ordinary Method of *Education*: They often do not understand, and commonly as soon forget as they are told them. If it be some Action you would have done, or done otherwise, whenever they forget, or do it awkwardly, make them do it over and over again 'till they are perfect. You will by this see whether it be an Action they can do, or is fit to be expected of them. For sometimes *Children* are bid to do things, which upon Trial they are found not able to do, and had need be taught and exercis'd to before they are requir'd to do them. But it is much easier for a *Tutor* to Command than to Teach. By repeating the same Action 'till it be grown habitual in them, the Performance will not depend upon Memory and Reflexion, the Concomitant of Prudence and *Age*, and not of *Childhood*, but will be natural in them. Thus bowing to a Gentleman who salutes him, and looking in his Face when he speaks to him, is by constant use as natural to a Well-bred Man, as breathing; it requires no Thought, no Reflexion. Having this way cur'd in your *Child* any Fault, it is cur'd for ever. And thus one by one you may weed them all out, and plant what *Habits* you please.

I have seen *Parents* so heap *Rules* on their *Children*, that it was impossible for the poor *little Ones* to remember a tenth part of them, much less to observe them. However, they were either by *Words* or *Blows* corrected for the Breach of those multiply'd and often very impertinent Precepts; whence it naturally follow'd, that the *Children* minded not what was said to them, when it

was

was evident to them, that no Attention they were capable of, was sufficient to preserve them from *Transgression*, and the Rebukes which follow'd it.

Let therefore your *Rules* to your Son be as few as possible, and rather fewer than more than seem absolutely necessary; for if you burden him with many *Rules*, he must either be very often *punish'd*, which will be of ill Consequence, by making Punishment too frequent and familiar, or else you must let the Transgressions of some of your *Rules* go unpunish'd, by which they will of course grow contemptible, and your Authority become cheap to him; make but few Laws, but see they be well observ'd when once made. Few *Years* require but few *Laws*, and as his Age increases, when one Rule is by Practice well Establish'd, you may add another.

But pray remember, *Children* are not to be taught by *Rules*, which will be always slipping out of their Memories; what you think necessary of them to do, settle in them by an indispensable Practice, as often as the Occasion returns, and if it be possible, make Occasions. This will beget *Habits* in them, which being once establish'd, operate of themselves easily and naturally, without the Assistance of the Memory. Keep them strictly to the Practice of what you would have grow into a Habit in them, by kind Words and gentle Admonitions, rather as minding them of what they forget, than by harsh *Rebukes* and *Chidings*, as if they were wilfully guilty. Do not endeavour to settle too many Habits at once, lest by Variety you confound him, and so perfect none. When constant Custom has made any one thing easy and natural to them, and they practise it without Reflexion, you may then go on to another.

This Method of teaching *Children* by a repeated *Practice*, and the same Action done over and over again, under the Eye and Direction of the *Tutor*, 'till they have got the Habit of doing it well, and not by relying on *Rules* trusted to their Memories, has so many Advantages, which way ever we consider it, that I cannot but wonder

wonder (if ill Customs could be wonder'd at in any thing) how it could possibly be so much neglected.

I shall name one more that comes now in my way. By this Method we shall see whether what is requir'd of him be adapted to his Capacity; and any way suited to the Child's natural Genius and Constitution; for that too must be consider'd in a right *Education*. We must not hope wholly to change their original Tempers, nor make the Gay, Pensive and Grave, nor the Melancholy Sportive, without spoiling them. God has stamp't certain Characters upon Mens *Minds*, which, like their *Shapes*, may perhaps be a little mended, but can hardly be totally alter'd and transform'd into the contrary.

He therefore that is about *Children*, should well study their Natures and Aptitudes, and see by often Trials what turn they easily take, and what becomes them; observe what their native *Stock* is, how it may be improv'd and what it is fit for. He should consider what they want, whether they be capable of having it wrought into them by *Industry*, and incorporated there by *Practice*, and whether it be worth while to endeavour it. For in many cases, all that we can do, or should aim at, is to make the best of what Nature has given to prevent the Vices and Faults to which such a Constitution is most inclin'd, and give it all the Advantages it is capable of. Every one's natural Genius should be carry'd as far as it could, but to attempt the putting another upon him, will be but Labour in vain; and what is so plaister'd on, will at least sit but untowardly, and have always hanging to it the Ungracefulness of Constraint and Affectation.

Affectation is not, I confess, an early Fault of *Childhood*, or the Product of untaught Nature: It is a *Weed* which grows not in the wild uncultivated Waste, but in Garden-Plots, under the negligent Hand, or unskilful Care of a *Gardiner*. Management, Instruction, and some Sense of the Necessity of *Breeding*, are requisite to make any one capable of *Affectation*, which endeavours to
correct

correct natural Defect, and has always the laudable Aim of pleasing, tho' it always misses it, and the more it labours to put on Gracefulness, the farther it is from it: For this Reason it is the more carefully to be watch'd, because it is the proper Fault of *Education*; a perverted *Education* indeed, but such as *young People* often fall into, either by their own Mistake, or the ill Conduct of those about them.

He who will examine wherein that Gracefulness lies, which always pleases, will find it arises from the natural Coherence, which appears between the thing done, and such a Temper of Mind as cannot but be approv'd of, as suitable to the Occasion. We cannot but be pleas'd with an human friendly civil Temper, wherever we meet with it. A Mind free, and Master of itself and all its Actions, not low and narrow, not haughty and insolent, not blemish'd with any great Defect, is what every one is taken with. The Actions which naturally flow from such a well-form'd Mind, please us also as the genuine Marks of it, and being as it were natural Emanations from the Spirit and Disposition within, cannot but be easy and unconstrain'd. This seems to me to be that Beauty which shines thro' some Mens Actions, sets off all that they do, and takes with all they come near, when by a constant Practice they have fashion'd their Carriage, and made all those Expressions of Civility and Respect, which Nature or Custom has establish'd in Conversation, so easy to themselves, that they seem not artificial or study'd, but naturally to flow from a Sweetness of Mind, and a well-turn'd Disposition.

On the other side, *Affectation* is an awkward and forc'd Imitation of what would be genuine and easy, wanting the Beauty that accompanies what is natural, because there is always a Disagreement between the outward Action and the *Mind* within, one of these two ways.

Either when a Man would outwardly put on a Disposition of Mind, which then he really has not, but endeavours by a forc'd Carriage to make shew of, yet so that

that the Constraint he is under discovers itself: And thus Men affect sometimes to appear Sad, Merry, or Kind, when in Truth they are not so.

The other is, when they do not endeavour to make shew of Dispositions of Mind which they have not, but to express those they have by a Carriage not suited to them. Such in Conversation are all constrain'd Motions, Actions, Words, or Looks, which tho' design'd to shew either their Respect by Civility to the Company, or their Satisfaction and Easiness in it, are not yet natural and genuine Marks of the one, or the other, but rather of some Defect or Mistake in Imitation of others, without discerning what is graceful in them, or what is peculiar to their Characters.

Affectation of all kinds whencesoever it proceeds, is always offensive, because we naturally hate whatever is Counterfeit, and condemn those who have nothing better to recommend themselves by.

Plain and rough Nature left to itself, is much better than an Artificial Ungracefulness, and such study'd ways of being ill-fashion'd. The want of an Accomplishment, or some Defect in our Behaviour, coming short of the utmost Gracefulness, often escapes Observation and Censure: But *Affectation* in any part of our Carriage, is lighting up a Candle to our Defects, and never fails to make us be taken notice of either as wanting Sense, or wanting Sincerity. This *Governors* ought the more diligently to look after, because, as I have observ'd, 'tis an acquir'd Ugliness owing to a mistaken *Education*; few being guilty of it, but those who pretend to breeding, and would not be thought ignorant of what is fashionable and becoming in Conversation: It has often its rise from the lazy Admonitions of those who give Rules and propose Examples, without joining Practice with their Instructions, and making their *Pupils* repeat the Action in their sight, that they may correct what is indecent or constrain'd in it, 'till it be perfected into an habitual and becoming Easiness.

Manners,

Manners, as they call it, about which *Children* are so often perplex'd and have so many goodly Exhortations made them by their wise *Maids* and *Governesses*, are rather to be learn'd by *Example* than *Rules*; and then *Children*, if they are kept out of ill Company, will take a Pride to behave themselves prettily after the Fashion of others, perceiving themselves esteem'd and commended for it. But if by a little Negligence in this part, the *Boy* should not put off his *Hat*, nor make *Legs* very gracefully, a Dancing Master will cure that Defect and wipe off all that plainness of Nature which the Alamode People call *Clownishness*. And since nothing appears to me to give *Children* so much becoming Confidence and Behaviour, and so to raise them to the Conversation of those above their Age, as *Dancing*; they should, I think, be taught to dance as soon as they are capable of learning it; for tho' this consists only in outward Gracefulness of Motion; yet, I know not how, it gives *Children* manly Thoughts and Carriage more than any thing; but otherwise I would not have *little Children* much tormented about *Punctilio's* or Niceties of Breeding.

Never trouble yourself about those Faults in them which you know *Age* will cure: And therefore want of well-fashion'd Civility in the Carriage, while Civility is not wanting in the Mind, (for there you must take care to plant it early) should be the *Parents* least Care; while they are young, if the Child's tender Mind be fill'd with a Veneration for his *Parents* and *Teachers*, which consists in Love and Esteem, and a Fear to offend them, and with *Respect* and *Good-will* to all People, that Respect will of itself teach those ways of expressing it, which he observes most acceptable. Be sure to keep up in him the Principles of Good-nature and Kindness, make them as habitual as you can, by Credit and Commendation, and the good things accompanying that State. And when they have taken Root in his Mind, and are settled there by a continual Practice, fear not, but the Ornaments of Conversation, and the Outside of fashion-
able

able *Manners*, will come in their due time ; if when they are remov'd out of their *Maids* Care, they are put into the Hands of a *Well-bred* Man to be their Governor.

Any *Carelessness* is to be born with in *Children*, while they are very *young*, if it carries not with it the Marks of Pride or Ill-nature ; but those, whenever they appear in any Action, are to be corrected immediately by the ways abovemention'd. What I have said concerning *Manners*, I would not have so understood, as if I meant, that those who have the Judgment to do it, should not gently fashion the Motion and Carriage of *Children*, when they are very *young*. It would be of great Advantage if they had People about them from their being first able to go, that had the Skill, and would take the right way to do it: That which I complain of is, the wrong Course which is usually taken in this Matter ; *Children* who were never taught any such thing as Behaviour, are often, especially when Strangers are present, chid for having some way or other fail'd in good *Manners*, and have on that score Reproof and Precepts heap'd upon them, concerning putting off their *Hats*, or making of *Legs*, &c. Tho' in this those concern'd pretend to correct the *Child*, yet in truth for the most part it is but to cover their own *Shame*, and they lay the Blame on the poor *little Ones*, sometimes passionately enough, to divert it from themselves, for fear the By-standers should impute the *Child's* ill Behaviour to their Want of Care and Skill.

The *Children* themselves are never one jot better'd by such occasional Lectures. They at other times should be shewn what to do, and by reiterated Actions be fashion'd beforehand into the *Practice* of what is fit and becoming, and not told and taught to do upon the spot what they have never been accusom'd to, nor know how to do as they should. To hare and rate them thus at every turn, is not to teach them, but to vex and torment them to no purpose: They should be let alone, rather than chid for a Fault which is none of theirs, nor is in their Power to mend

mend for speaking to. It were much better their natural Childish Negligence, or Plainness, should be left to the Care of Riper Years, than that they should frequently have Rebukes mis-placed upon them, which neither do nor can give them graceful Motions. If their *Minds* are well dispos'd and principled with *inward* Civility, a great part of the Roughness, which sticks to the *Outside* for want of better Teaching, Time, and Observation will rub off as they grow up, if they are bred in good Company; but if in ill, all the *Rules* in the World, all the *Corrections* imaginable, will not be able to polish them; for you must take this for a certain Truth, that let them have what Instructions you will, and never so learned Lectures of *Breeding* daily inculcated upon them, that which will most influence their Carriage, will be the Company they converse with, and the Fashion of those about them. *Children*, nay and *Men* too, do most by Example; we are all a sort of Camelions, that still take a Tincture from things near us; nor is it to be wonder'd at in *Children*, who better understand what they see, than what they hear.

I mention'd above, one great Mischief that came by *Servants* to *Children*, when by their Flatteries they take off the Edge and Force of the *Parents* Rebuke, and so lessen their Authority. And here is another great Inconvenience which *Children* receive, from the ill Examples which they meet with among the meaner *Servants*.

They are wholly, if possible, to be kept from such *Conversation*; for the Contagion of these ill Precedents, both in Civility and Virtue, horribly infects *Children*, as often as they come within reach of it; they frequently learn from unbred or debauch'd *Servants*, such Language, untowardly Tricks and Vices, as otherwise they would possibly be ignorant of all their Lives.

'Tis a hard matter wholly to prevent the Mischief; you will have very good Luck if you never have a Clownish or Vicious *Servant*, and if from such your *Children* never get any Infection: But yet as much must be done towards

towards it as can be, and the *Children* kept as much as may be in the Company of their *Parents*, and those to whose Care they are committed. To this purpose, their being in their Presence should be made easy to them; they should be allow'd the Liberty and Freedom suitable to their Age, and not be held under unnecessary *Restrains*, when in their *Parents* or *Governors* sight. If it be a Prison to them, 'tis no wonder they should not like it: They must not be hinder'd from being *Children*, or from playing or doing as *Children*, but from doing ill; all other Liberty is to be allow'd them: Next, to make them in Love with the Company of their *Parents*, they should receive all good things there, and from their Hands. The *Servants* should be hinder'd from making Court to them, by giving them *Strong Drink*, *Wine*, *Fruit*, *Play-things*, and other such Matters which may make them in love with their Company.

I shall in the following Pages treat of *Widows*, and therein touch a little again upon this Duty of *Educating Children*, as it has Respect to those of them who are Mothers.





The *W I D O W*.

THOUGH the State of *Widowhood* supercedes those *Duties* which were terminated merely in the Person of the *Husband*, yet it endears those which may be paid to his *Ashes*; *Love is strong as Death*, and therefore, when it is pure and genuine, cannot be extinguished by it, but burns like the *Funeral Lamps* of old, even in *Vaults* and *Charnel-Houses*. The conjugal *Love*, transplanted into the *Grave* as into a finer *Mold*, improves into *Piety*, and lays a kind of Sacred Obligation upon the *Widow*, to perform all Offices of Respect and Kindness, which his *Remains* are capable of.

Now those *Remains* are of three sorts, his *Body*, his *Memory*, his *Children*. The most proper Expression of her Love to the first is in giving it an honourable *Interment*. I mean not such as may vye with the *Poland* Extravagance, of which 'tis observed, that two or three near succeeding *Funerals* ruin the Family, but prudently proportion'd to his Quality and Fortune. Her Zeal to his Corps should not injure a nobler Relick of him, his *Children*; and this Decency is a much better Instance of her Kindness, than all those tragical Passions with which some *Women* seem transported towards their dead *Husbands*; those frantick Embraces and Caresses of a Carcase betray a little too much the Sensuality of their *Love*. And it is something observable, that those vehement Passions quickly exhaust themselves, and by a kind of Sympathetick Efficacy, as the Body on which their Affection was fix'd moulders, so does that also; nay it often

attends not those leisurely Degrees of Dissolution, but by a more precipitate Motion seems rather to vanish than consume.

The more valuable Kindness therefore is that to his *Memory*; let the Widow endeavour to embalm that, and keep it from perishing. By this innocent *Magick*, as the *Egyptians* are said to have done by a more Guilty, she may converse with the *Dead*, represent him to her own Thoughts, that this Life may still be repeated to her. And as in a broken *Mirror*, the Refraction multiplies the *Images*, so by his Dissolution every Hour represents distinct *Ideas* of him, and she sees him the oftner for his being hid from her Eyes. But as they use not to embalm without *Odours*, so she is not only to preserve, but to perfume his *Memory*, render it as fragrant as she can, not only to herself but others, by reviving the Remembrance of whatever was Praise-worthy in him, vindicating him from all Calumnies and false Accusations, and stifling or allaying even true ones, as much as she can. Indeed a *Widow* can no way better provide for her own Honour, than by this Tenderness of her *Husband's*.

There is yet another Expression of it, inferior to none of the former, and that is, the setting such a value upon her Relation to him, as to do nothing unworthy of it. 'Twas the dying Charge of *Augustus* to his Wife *Livia*, *Behave thyself well, and remember our Marriage*. And she who has been Wife to a Person of Honour, must so remember it, as not to do any thing below herself, or which he, could he have foreseen it, should justly have been ashamed of.

The last *Tribute* she can pay him, is in his *Children*: These he leaves as his Proxies, to receive the Kindness of which himself is incapable. The *Children* of a *Widow* may claim a double Portion of the *Mother's* Love, one upon their native Right as *Hers*, the other as a Request in Right of their dead *Father*; and indeed since she is to supply the Place of both *Parents*, 'tis but necessary

essary she should put on the Affections of both, and to the Tenderness of a Mother, add the Care and Conduct of a Father.

Let her shew this chiefly in the well *Educating* them, and in the prudent Management of their Fortunes; an Order that is sometimes unhappily inverted, and *Mothers* are so concern'd to have the Estate prosper in their *Tuition*, that the *Children* suffer by their unseasonable Frugality; to save a little Expence, they deny them the Advantage of an ingenuous and gentile *Breeding*; swell their Estates perhaps to a vast Bulk, but so contract and narrow their Minds, that they know not how to dispose them to any real Benefit of themselves or others, which is one of the most pernicious Parsimonies imaginable. A *Mother* by this seems to adopt the *Fortune*, and abdicate the *Child*, who is only made the Beast to bear those Loads of *Wealth* she will lay on, and which she evidently owns as the greater Treasure, since in Tenderness to that she neglects him.

Yet sometimes the same Effects spring from another Cause, and *Children* are ill-bred, not because the *Mother* grudges the Charge, but out of a Feminine Tenderness, which permits her not to part with them to the proper Places for their *Education*; and this, tho' not so ignoble a Motive as the other, is of no less Mischief, at least to her Sons, who being by it confin'd to home, are consequently condemn'd to be poison'd, if with nothing else, yet with the Flatteries of *Servants* and *Tenants*, who think those the best Expedients to secure their own Station; and with these the *young Master* or *Landlord* is so blown up, that as if his Manours were the Confines of the World, he can look at nothing beyond them. By this Means, when at last he breaks loose from his Mother's Arms, and comes abroad, he expects scarce to find his Equals, much less his Betters; he thinks he is still to receive the same fawning Adorations, which he was us'd to at home, and being possess'd with this insolent Expectation, he will scarce be undeceiv'd, but at the Price of many

Affronts, and may perhaps buy his Experience with the loss of his Life, by his ill Manners drawing on a Quarrel in which he finally perishes. That this is no impossible Supposition, some unhappy *Mothers* have found to their unspeakable Affliction.

'Tis not to be deny'd, but there are also Dangers consequent to the Breeding *Children* abroad ; Vice having insinuated itself even into the Places of *Erudition*, and having not only as many, but the very same *Academies* with Virtue and Learning. The very great Neglect of Discipline in those Places where *Youth* is to receive its strongest Tincture of Virtue or Vice ; the winking at its Follies, nay its Debaucheries, for mean and mercenary Ends, and the zealous Endeavours that are us'd to establish certain political Principles, more than those of Religion and Morality, are, with the never too much to be lamented want of Example, great Occasions of Disgust against an *Education* out of the Parents Eye ; but in this we are not so much to consider what is best, as what is the least ill Disposure of *Children*. And in that Competition sure the home *Education* will be cast ; for there they may suck all the *Venom*, and nothing of the *Antidote* ; they will not only be taught base things, but, as I before observ'd, by the basest *Tutors*, such as will add all the most sordid Circumstances to the improving of a Crime ; whereas abroad they are not like to meet with any, whose Interest it is so much to make them Vicious ; and they may meet with many, as ill as the World is, who may by their Lessons, and their Lives too, direct them to the Right way in which they ought to walk. The various sorts of Learning they may acquire, will not only prove a useful Divertisement, the want of which is the great Spring of Mischief ; but will, if rightly apply'd, furnish them with ingenuous and virtuous Principles ; such as may set them above all vile and ignoble Practices. There seems therefore a Conspiracy of Motives to wrest the Child from the reluctant *Mother*, and to persuade her for a while to deny her-

herself that Desire of her Eyes, that so he may at last answer the more rational Desire of her Heart.

As to the other Part of her Obligation, the Managing of their Fortune, there is the same *Rule* for her as for other Persons, that have *Trusts*, to do as for themselves, that is with the same Care and Diligence, if not greater, as in her own peculiar Concern. I do not say that she shall confound the *Property*, and make it indeed her own, by applying it to her particular Use. A thing I fear which is too often done, especially by the Gayer sorts of *Widows*, who, to keep their own Equipage, do sometimes incroach upon the Son's Peculiar. And I wish even that, tho' bad enough, were the only Case where it was done, but 'tis sometimes to make her a better Prize to a second *Husband*: She goes into another *Family*, and, as if she were a *Colony* sent out by her *Son*, he must pay for the planting her there. Indeed the oft repeating this Injury has advanced it now into a *Custom*, and the Management of the *Minor's* Estate is reckon'd on as part of the *Widow's* Fortune. But I confess I see not what there is in the Title of a *Mother* that can legitimate her defrauding her *Child*, it rather envenoms the Crime, and adds Unnaturalness to Deceit; besides, 'tis a preposterous sort of Guilt. *Orphans* and *Widows* are in Scripture linkt together, as Objects of God's and good Mens Pity, and of ill Mens Oppression; and how ill, alas! does Civil War look among Fellow-Sufferers? The *Widow* that injures the *Orphan*, is like that uncouth Oppression *Solomon* speaks of, *A poor Man that oppresseth the Poor, is like a sweeping Rain, which leaveth no Food*. Such kind of Rapines are as excessive in their Degree, as prodigious in their Kind; and I believe there are more Instances of *Sons*, who have suffer'd more by the *Guardianship* of *Mothers*, than they could probably have done by the Outrage of *Strangers*.

How well such *Mothers* answer their Obligations to their dead *Husbands* I must leave it to their own Consciences to discuss. I shall only offer them these Steps of

Gradation, by which to proceed. *Injustice* of any sort is a great Sin, and when 'tis a Matter of *Trust*, 'tis complicated with Treachery also; but of all *Trusts*, those to the *Dead* have always been esteemed the most sacred. If they can find any Allay to these, by the two remaining Circumstances, that is, the *Trust* of a *Husband*, and the *Interest* of a Child, I shall confess them very subtle Casuists.

I have hitherto spoke of what the *Widow* owes to her dead *Husband*; but there is also somewhat of peculiar Obligation in Relation to herself. *God*, who has plac'd us in this World to pursue the Interests of a better, directs all the signal Acts of his Providence to that End, and intends we should so interpret them. Thus every great Change that occurs is design'd, either to recal us from a wrong way, or to quicken our Pace in the Right; and a *Widow* may more than conjecture, that when *God* takes away the Mate of her Bosom, and reduces her to a Solitude, he does by it sound a Retreat from the lighter Jollities and Gaieties of the World: And as in compliance with a civil Custom, she immures herself, sits in Darkness for a while, so she should put on a more retir'd Temper of Mind, a more strict and severe Behaviour, and that not to be cast off with her *Veil*, but to be the constant Dress of her *Widowhood*. Indeed this State, as it requires a great *Sobriety* and *Piety*, so it affords many Advantages towards it. The Apostle tells us, that *she who is married careth for the Things of the World, how she may please her Husband*. There are many Things which are but the due Compliance of a Wife, which yet are great Avocations and Interruptions of a strict Devotion, when she is manumitted from that Subjection, when she has less of *Martha's* Care of serving, she is then at Liberty to choose *Mary's* Part; she has her Time and her Fortune at her own Command, and consequently may much more abound in the Works both of *Piety* and *Charity*. We find *God* himself retrench'd the *Wife's* Power of binding her own Soul;

Soul ; her Vows were totally insignificant, without her Husband's Confirmation ; but the *Widow* might devote herself to what degree she pleas'd ; her *Piety* has no Restraint from any other inconsistent Obligation, but may swell as high as it can. These Hours, which were before her Husband's Right, seem now to devolve on God, the grand Proprietor of our Time. That Discourse and free Converse with which she entertain'd him, she may now convert into Colloquies and Spiritual Inter-course with her Maker ; and that *Love*, which was only *human* before, by the Change of its Object acquires a Sublimity, is exalted into *Divine* ; from loyal Duty and conjugal Affection, becomes the eternal Work and Happiness of *Angels*, the Order of a *Cherubim* ; thus may she in a higher Sense verify *Sampson's* Riddle. *fetch Honey out of a Carcase*, make her Husband's Ashes, like those of the Heifer under the Law, her *Purification* ; his *Corruption* may help her to put on *Incorruption*, and her Loss of a *Temporary* Comfort may instate her in an eternal.

And as herself, so her Fortune may also be consecrated. Indeed, if she be, that will also ; if she have made an Escape out of *Egypt*, there shall not a Hoof be left behind her, no Part of her Possessions will be assign'd to Vanity and Excess ; she who has really devoted herself to *Piety*, fasted and pray'd with *Anna*, will also be full of good Works and Alms-Deeds with *Tabitha* : She may thus be a *Mother* when she ceases to bear, and though she no more increase one Family, she may support many. *Fruitfulness* can be but a *Happiness* ; *Compassion* is a *Virtue*, nay indeed 'tis a greater and more certain *Happiness*. A Child is not brought forth but with Pangs and Anguish, but a Work of Mercy is produced not only with Ease, but Delight. Besides she that bears a Child, knows not whether it may prove a *Blessing* or a *Curse*. But *Charity* gives a certain Title to a *Blessing*, and engages the most solvent Paymaster, God himself, who owns all such Disbursements as a Loan to him.

There was in the Primitive Times an Ecclesiastical Order of *Widows*, which is mentioned in *Timothy*, whose whole Ministry was devoted to *Charity*; they were indeed of the poorer Sort, fit rather to receive than give Alms; yet the less they could do with their Purfes, the more was required of their Persons, the humbler Offices of washing the *Saints Feet*, the careful Task of *bringing up Children*, and a diligent *Attendance on every good Work*: And sure there is a parity of reason, that those who upon the Score of their Wealth exempt themselves from those laborious Services, should commute for it by more liberal Alms. In the Warmth and Zeal of Christianity, *Women* of the highest Quality perform'd both sorts of *Charity*, forgot their Greatness in their Condescensions, yet assum'd it again in their Bounty; founded *Hospitals*, and yet with a *Labour of Love*, disdain'd not sometimes to serve in them. But these are Examples not like to be transcrib'd in our Days: Greatness is now grown to such an unwieldiness, that it cannot stoop, tho' to the most christian Office, and yet can as little soar up in any magnificent *Charities*. It stands, like *Nebuchadnezzar's* golden Image, a vast Bulk only to be ador'd.

Now certainly if any Women be qualify'd to avert this Reproach, they must be the *Dowagers* of great Families and Fortunes; they have none to control their Visits to the sick and afflicted, or to resent a Disparagement from their Humility; neither have they an Account to give of their Possessions to any but God and themselves. To him sure they can bring none so like to procure them the *Eulogy of well done thou good and faithful Servant*, as a Catalogue of their *Alms*; nor indeed can they any other way dispose of their Fortune so much to their own Contentment. They may possibly cloy and satiate their Senses, make Provision for the Flesh, but that no way satisfies their *Reason*, much less their *Conscience*; the Soul, which is the superior Part, is quite left out in that Distribution; nothing is communicated to it, but the Guilt of those dear-bought Excesses; the only way it
has

has to be a Sharer in their Wealth, is by a charitable Dispensing. The Poor are its Proxies as well as God's; and tho' in all other Respects, we say to the Soul, as the *Psalmist* does to God, *My Goods extend not to Thee*; yet by this way it becomes not only a Partaker, but the chief Proprietor, and all is laid out for its Use. *Charity* gains not only an indefeasible Title to the happy *Reversion* of Heaven, but it has a great deal in present *Possession*, a mighty rational Complaisance in the right applying of Wealth, and doing that with it, for which 'twas design'd; yet more, it gives a sensitive Delight; nothing being more agreeable to human Nature, than the doing good to its own kind. A seasonable Alms leaves a greater Exultation and Transport in the *Giver*, than it can ordinarily raise in the *Receiver*. This indeed is a way to elude the severe Denunciation of the Apostle: *A Widow that liveth in this Pleasure, is not dead while she liveth*; but on the contrary shall live when she dies, when she resigns her Breath, shall improve her Being. The *Prayers of the Poor*, like a benign Gale, shall assist her Flight to the regions of Bliss, and she, who has here cherish'd the afflicted *Members*, shall there be indissolubly united to their glorious *Head*.

And now, methinks, *Widowhood* under this Aspect is quite transform'd, is not so forlorn, so desolate an Estate as 'tis usually esteem'd; and would all Widows use but this Expedient, thus devote themselves to *Piety* and *Charity*, it would like the *Healing Tree* sweeten these Waters of *Marah*, render the Condition not only supportable but pleasant, and they would not need to make such affrighted, such disadvantageous Escapes as many do from it. 'Tis true, the Apostle's Affirmation is unquestionable, that the *Wife, when her Husband is dead, is at Liberty to be marry'd to whom she will*; but the Advice he subjoins is authentick too, *she is happier if she so abide*; she that may solace herself in the Society, in the Love of her God, makes an ignoble Descent to human Embraces. She that may purchase Heaven with her Wealth,

buys a very dear Bargain of the best *Husband* on Earth. Indeed upon a mere secular Account, it seems not very prudent to relinquish both Liberty and Property, to espouse at the best a Subjection, but perhaps a *Slavery*. It resembles the mad Frolicks of freed *Galley-Slaves*, who play away their Liberty as soon as they regain it.

Marriage is so great an Adventure, that one seems enough for the whole Life, for whether they have been prosperous or adverse in the first, it does almost discourage a second Attempt. She that has had a good *Husband*, may be suppos'd to have his Idea so fixt in her Heart, that it will be hard to introduce any new Form: She may farther very reasonably doubt, that in this common Dearth of *Virtue*, two good *Husbands* will scarce fall to one *Woman's* share; and an ill one will become more intolerable to her, by the Reflexions she will be apt to make on the *better*. On the other side, if she has had a bad one, the Memory of what she has suffer'd should, methinks, be a competent Caution against new Adventures; yet Experience shews us that *Women*, tho' the weaker Sex, have commonly Fortitude enough to encounter and baffle all these Considerations. It is not therefore to be expected, that many will, by any thing that has or can be said, be diverted from re-marrying; and indeed she that does not preserve her *Widowhood* upon the Accounts before-mention'd, may perhaps better relinquish it: *St. Paul*, we see, advises those *Widows*, who found no better *Employment* than going from *House to House*, that grew by their Vacancy to be *Tattlers and Busy-Bodies*, should marry again; it being the best way to fix these wandering Planets, to find them Business of their own at Home, that so they may not ramble abroad, to intermeddle with that of others; and the Truth is, they who cannot brook the Retiredness and Gravity which becomes a *Widow*, had better put themselves in a State that less requires it; and if they resolve not to conform their Minds to their Condition, to bring

bring their Condition to their Minds; but in the doing that, there will be some Cautions very necessary to be observed.

Common Decency requires, that there be a considerable Interval between the parting with one Husband, and the choosing another. This has been so much observ'd by Nations that were at all civiliz'd, that we find *Numa* made it a *Law* that no *Widow* should marry under ten Months, and if any did, she was to sacrifice as for the Expiation of a Crime. This continu'd in force many Ages after, insomuch that when, upon Reasons of State, *Augustus* found it useful to marry his Sister *Octavia* to *Antonius*, nothing less than a Decree of the Senate could license the anticipating the Time. So jealous Observers were they of this point of Civility, that they thought the whole State was concern'd in the Violation. 'Tis true, we have no *Law* in the Case, but we have somewhat of *Custom*; I know not how long we shall have, since the frequent Breaches of it, threaten quite to cancel it; yet a *Woman* that is tender of her Honour, will scarce give her Example towards the rescinding it. The Wounds of Grief are seldom heal'd by any Hand but that of Time, and therefore too sudden a Cure shews the Heart was not deeply pierc'd; she who can make her mourning *Veil* an Optick to draw a new *Lover* nearer to her sight, gives Cause to suspect the Sables were all without.

The next thing considerable is the equality of the Match. *Marriage* is so close a Link, that to have it easy, 'tis good to have the *Parties* as even proportion'd as may be, especially in respect of Quality and Fortune; in which it is to be wish'd there should be no eminent Disproportion; those that meet most upon a Level, are least subject to those Upbraidings, that often attend a great Descent of either Party; it is therefore no prudent Motive by which some *Widows* are sway'd, who marry only for a great Title, who often do not meet with so much of Obeisance from Strangers, as they do with
Contempt

Contempt from their *Husbands* and his Relations. There have been many Examples of *Lords*, who have us'd Rich, but inferior Widows, like Sponges, squeez'd them to fill themselves with their *Wealth*, and them only with the Air of a big Name. On the other side, for a Woman to marry very meanly, and too much below herself, is rather worse; those kind of Matches are ordinarily made in a transport of Passion, and when that abates and leaves her to sober Reflexions, she will probably be so angry with herself, that she will scarce be well pleas'd with her *Husband*. A State of Subjection is a little sweeten'd by the Worth and Dignity of the *Ruler*; for as it is more honourable, so 'tis also more easy, the serviler Spirits being of all others the most imperious in Command; and sure 'twill not a little grate a Woman of Honour to think she has made such a one her *Master*, who perhaps would before have thought it a Preferment to have been her Servant. Farther, such *Marriages* have commonly an ill Reflexion on the Modesty of the *Woman*; it being usually presum'd, that where the Distance was so great as to discourage such an Attempt on his Part, there was some Invitation on hers; thus upon all Accounts she is very forlorn, who disposes of herself in this vile Manner; yet 'tis too well known such Matches have been frequently made, and the same Levity and Inconsideration may betray others to it: wherefore 'tis their Concern well to ballast their Minds, and to provide that their Passion never get the Ascendent over their Reason.

Another very necessary Equality, is that of their Judgment as to *Religion*; I do not mean that they are to catechize each other as to every minute speculative Point, but that they be of the same Profession, so as to join together in the Worship of God. It is certainly very uncomfortable that those who have so closely combin'd all other Interests, should be disunited in the greatest, that one Church cannot hold them, whom one House, one Bed does; and that Religion, which is in itself the most uniting Thing, should be the only Disagreement between them.

them. I know it is often made a Compact in such *Matches*, that neither shall impose their Opinion upon the other; yet I doubt 'tis seldom kept, unless it be by those whose Carelessness of all Religion abates their Zeal to any one; but where they have any Earnestness in their way, especially where one Party thinks the other in a damnable Error, 'twill scarce be possible to restrain endeavouring to reduce them; and that Endeavour begets Disputes, those Disputes Heats, those Heats Disgusts, and those Disgusts perhaps end in Aversion, by which Means at last their Affections grow as unreconcilable as their Opinions, and their Religious Jars draw on Domestic: Besides, if none of these personal Debates happen, yet the *Education* of the *Children* will be matter of Dispute; the one Parent will be still countermining the other, each seeking to recover the other's Profelytes; nay it introduces *Faction* into the inferior Parts of the Family too; the *Servants*, according to their different Persuasions, bandy in Leagues and Parties: Thus it endangers, if not utterly destroys, all Concord in Families; and this train of Mischiefs should methinks be a competent Prejudice against such *Matches*.

There is yet a third Particular, wherein any great Disproportion is much to be avoided, and that is in *Years*. The *Humours* of Youth and Age differ so widely, that there had need be a great deal of Skill to compose the *Discord* into a *Harmony*. When a young Woman marries an old Man, there are commonly Jealousies on the one Part, and Loathings on the other; and if there be not an eminent degree of Discretion in one or both, there will be perpetual Disagreements: But this is a Case that does not often happen among those I now speak to; for tho' the Avarice of *Parents* sometimes forces *Maid*s upon such Matches, yet Widows who are their own Choosers, seldom make such Elections; the Inequality among them commonly falls on the other side, and *old Women* marry *young Men*. Indeed any *Marriage* is in such a Folly and Dotage; they who must
suddenly

suddenly make their *Beds* in the Dust, what should they think of a nuptial Couch? To such the answer of the Philosopher is apposite, who being demanded what was the fittest Time for marrying, reply'd, For the *young* not yet, for the *old* not at all.

But this Dotage becomes perfect Frensy and Madness, when they choose young *Husbands*; this is an Accumulation of Absurdities and Contradictions. The *Husband* and the *Wife* are but one Person, and yet at once *young* and *old*, fresh and wither'd; 'tis a reversing the Decrees of Nature; and therefore 'twas no ill Answer, which *Dionysius* the Tyrant gave his *Mother*, who in her Age design'd such a Match; that by his regal Power he could not abrogate those of Nature, or make it fit for her an *old Woman* to marry a *young Man*. 'Tis indeed an Inversion of *Seasons*, a confounding of the Calendar, making a mungrel Month of *May* and *December*, and the Conjunction proves as fatal as it is prodigious; it being scarce ever seen, that such a Match proves tolerably happy. Indeed 'tis not imaginable how it should; it is to be presum'd, she that marries so, must marry meanly, no young Man who does not need her Fortune, will take her Person; for tho' some have the Humour to give great Rates for inanimate Antiquities, yet none will take the living *gratis*. Thus she never misses to be hated, by him she marries: He looks on her as his Rack and Torment, thinks himself under the lingering Torture, devis'd by *Mezentius*, a *living Body* ty'd to a Dead. Nor must she think to cure this by any the little Adulteries of Art; she may buy Beauty, and yet can never make it her own; may paint, yet never be fair. 'Tis like enameling a Mud-wall, the coarseness of the Ground will spoil the Varnish, and the greatest exquisiteness of Dress serves but to illustrate her native Blemishes; and thus all she gains by this is, to make him scorn her as well as abhor her.

What can be more ridiculous than an *old Woman* gaily set out? It was not unaptly said by *Diogenes* to such a

one:

one; *If this decking be for the living, you are deceiv'd; if for the dead, make haste to them;* and I doubt not many young Husbands will be ready to say as much. Death sometimes comes not quick enough to prevent an illegal parting. The Man bids adieu to the *Wife*, tho' not to her *Fortune*, takes that to maintain the Luxuries elsewhere, allows her some little Annuity, and makes her a Pensioner to her own Estate. Thus he has his Design, but she has none of hers; he marry'd for her *Fortune*, and has it; she for his *Person*, and has it not, and which is worse, buys her Defeat with the loss of all, he commonly leaving her as empty of *Money* as he found her of *Wit*.

This Condition is deplorable enough, and yet usually it fails even of that Comfort, which is the last Reserve of the Miserable, I mean *Pity*; 'tis the Wiseman's Question, *Who will pity a Charmer, that is bitten with a Serpent.* He might have presumed less on his Skill, and kept himself at a safer Distance; and sure the like may be said of her. Alas! what are feeble Charms, that she should expect by them to fix the giddy Appetites of Youth? And since she could so presume without Sense, none will regret she should be convinced by Smart. Besides, this is a Case wherein there have been a multitude of unhappy Precedents, which might have caution'd her. He that accidentally falls down an undiscover'd Precipice, is pity'd for his Disaster; but he who stands a great while on the brink of it, looks down, and sees the bottom strew'd with the mingled Carcases of many that have thence fallen, if he shall deliberately cast himself into their Company, the *Blame* quite extinguishes the *Pity*: He may astonish, but not melt the *Beholders*. And truly she who casts herself away in such a Match, betrays not less but more Wilfulness. How many Ruins of unhappy *Women* present themselves to her, like the Wrecks of old Vessels, all split upon this Rock? And if she will needs steer her Course purposely to do the same, none ought to grudge her the Shipwreck she so courts.

Nor

Nor has she only this negative Discomfort, to be depriv'd of Pity, but she is loaded with Censures and Reproach; the World is apt enough to run into malicious Errors, to fix Blame where there is none, but 'tis seldom guilty of the Charitable, does not overlook the smallest appearance of *Evil*, but generally puts the worst Construction upon any Act, that it will with any Probability bear; and according to that Measure *Women* in this Condition can expect no very mild Descants upon them; such *Matches* are so destitute of any rational Plea, that 'tis hard to derive them from any other Motive than the Sensitive. What the common Conjectures are in that Case, is as needless as it is unhandfom to declare; I will not say how true they are, but if they be, it adds another Reason to the former, why such Marriages are unprosperous. All Distortions in Nature are usually Ominous, and sure such preter-natural Heats in Age, may very well be reckon'd as dismal Presages, and very certain ones too, since they create the Ruin they foretel: 'Tis not only just but convenient, that such Motives should be attended with such Consequences, that the bitterness of the one may occasion some Reflexion on the Sordidness of the other; such an autumnal Spring might be thought a kind of Miracle, if it did not meet with Frosts, and the unpleasantness of the Event did not chastise the ugliness of the Design. Wherefore, I think, those that are conscious of the one, should be so far from murmuring, that they should be very thankful for the other, think it God's Discipline to bring them again to their Wits, and not repine at that Smart which themselves have made necessary.

It were to be wish'd that all the ancienter *Widows* wou'd seriously weigh how 'tis their Interest not to sever those two *Epithets*. That of *Ancient* they cannot put off, it daily grows upon them; and that of *Widow* is sure a more proportionable *Adjunct* to it, than that of *Wife*, especially when it is to one to whom her Age might have made her *Mother*. There is a Veneration
due

due to Age, if it be such as disowns not itself; *The Hoary Head is a Crown of Glory, if it be found in the way of Righteousness*; but when it will mix itself with Youth, it is disclaim'd by both, becomes the Shame of the old, and the Scorn of the young; what a strange Fury is it then, which possesses such *Women*, that when they may dispose their *Fortunes* to those advantageous Designs before-mention'd, they should only buy with them so indecent, so ridiculous a Slavery; that when they may keep up the Reputation of Modesty and Prudence, they should expose themselves to an universal Contempt for the want of both, and that they who might have had Reverence, should put themselves even out of the Capacity of a bare Compassion?

This is so high a Frenzy as sure cannot happen in an Instant, it must have some preparatory Degrees, some rooting in the Constitution and Habit of the Mind, such *Widows* have sure some lightness of Humour, before they can be so giddy in their Brains, and therefore those that will secure themselves from the Effect, must subtract the Cause; if they will still be wishing themselves *young*, 'tis odds but in a while they will persuade themselves they are so; let them therefore content themselves to be old, and as Fashions are vary'd with Times, so let them put on the Ornaments proper to their Season, which are *Piety, Gravity and Prudence*. These will not only be their Ornament but their Armour too; these will gain them such a Reverence, that will make it as improbable they should be assaulted, as impossible they should assault, for, I think, one may safely say, it is the want of one or all of these, which betrays *Women* to such *Marriages*.

Indeed it may be a Matter of Caution even to the younger *Widows*, not to let themselves too much loose to a light frolick Humour, which perhaps they will not be able to put off, when it is most necessary they should; it will not much invite a sober Man to marry them while they are young, and if it continue with them till they are old, it may (as natural Motions use) grow more violent

lent towards its End, precipitate them into that ruinous Folly we have before consider'd: Yet, should they happen to escape that, should it not force them from their Widowhood, it will sure very ill agree with it. How preposterous is it for an *old Woman* to delight in Toys and Trifles, such as were fitter to entertain her Grand-children? To read *Romances* with Spectacles, and be at Masks and Dancings, when she is fit only to act the Antics? These are Contradictions to Nature, the tearing off her Marks, and where she writ *fifty* or *sixty*, to lessen beyond the Proportion of the unjust Steward, and write *sixteen*; those who thus manage their *Widowhood*, have more Reason to bewail it at last than at first, as having more experimentally found the Mischief of being left to their own Guidance. It will therefore concern them all to put themselves under a safer Conduct, by an assiduous Devotion to render themselves up to the leading of the infallible Guide, who, if he be not a *Covering of the Eyes*, to preclude all second Choices, may yet be a *Light to them*, for discerning who are fit to be chosen; that if they see fit to use their Liberty, and marry, they may yet take the Apostle's Restriction with it, that *it be only in the Lord*, upon such sober Motives, and with such due Circumstances, as may approve it to him.

'Twill not be improper to give some particular Rules to those Ladies that are in the State of Widowhood, which will direct them to the Practice of the foregoing Considerations.

Let them reflect, that God has now restrained the former Licence, bound up their *Eyes*, and shut up their *Hearts* into a narrower Compass, having also given them *Sorrow* to be a Bridle to their Desires; a *Widow* must be a *Mourner*, and she that is not, cannot so well secure the Chastity of her proper State.

It is against publick Honesty to marry another Man while she is with Child by her former Husband; and of the same Fame it is, in a less Proportion, to marry within

within the Year of *Mourning*; it was anciently infamous for her to marry, till by common Account the Body was dissolved into its first Principle of *Earth*.

A *Widow* must restrain her Memory and her Fancy, not recalling or recounting her former Permissions and freer Licences with any present Delight, for she then opens that Sluice which her Husband's *Death* and her own Sorrow have shut up.

A *Widow*, who desires that her *Widowhood* should be a State pleasing to God, must spend her Time as devout Virgins should, in *Fastings*, *Prayers* and *Charity*.

A *Widow* must forbid herself to use those Temporal Solaces, which in her former Estate were innocent, but now are dangerous.



The MISTRESS.

LADIES are apt to think so little of any Obligation they are under, to have any guard upon themselves with respect to their Carriage to their Servants, that it is very likely what we have to say on that Subject, may be reckon'd either Tedious or Impertinent: But, when they have seriously consider'd what we shall offer to them, they will sure not think it so light a matter, as it may at first Appearance seem to be.

The Inspection of the Family falls usually to the Care of the *Wife*, and tho' she be not Supreme there, yet she is to improve her delegated Power to the Advantage of all under it. The Apostle sets it as the Calling and indispensable *Duty* of the *Marry'd Women*, *That they guide the House*; not thinking it a Point of Greatness to remit the Menage of all Domestick Concerns to a mercenary Housekeeper. And indeed, since it has been a fashionable

nable thing for the *Master* to resign up his Concerns to the *Steward*; and the *Lady* hers to the *Governante*, it has gone ill with most great Families; while these Officers serve themselves instead of those that employ them, raise Fortunes on their Patrons Ruins, and divide the Spoil of the Family: The *Housekeeper* pilfering within Doors, and the *Bailiff* plundering without.

Now to the well-guiding of the *House* by the *Mistress* of it, I know no better or more comprehensive *Rule*, than for her to endeavour to make all that are hers to be God's *Servants* also. This will secure her of all those intermediate Qualifications in them, in which her secular Interest is concern'd; their own Consciences being the best Spy she can set upon them, as to their Truth and Fidelity, and the best Spur also to Diligence and Industry. But to the making them such, there will need *Instruction* and *Discipline*. It is a necessary Part of the *Rulers* Care to provide, that none in their Family should want the requisite Means of *Instruction*. I do not say that the *Mistress* should set up for a *Catechist* or *Preacher*, but that they take Order they should be taught by those that are qualify'd to teach them. And that their furnishing them with Knowledge may not serve only to help them to a *great number of Stripes*, they are to give them the Opportunities of Consecrating it by *Prayer* and *Devotion*; to that End to have publick Divine Offices in the Family, and that not by Starts or Accidents, when a *devouter* Guest is to be entertain'd, and laid by when a *profane*, but daily and regularly, that the Hours of Prayer may be fix'd and constant as those of *Meals*, and, if it may possibly be, as much frequented. However, the *Mistress* must give both her Precept and Example towards it.

A Christian *Family* should be the Epitome of a *Church*; but alas! how many among us lie under a perpetual Interdict, and yet not from the Usurpation of any Foreign Power, but from the Irreligion of the *Domestick*? One may go into several great *Families*, and after some stay

there,

there, not be able to say, that the *Name* of God was mention'd to any other Purpose than that of *Blasphemy* and *Execration*; nor a Text of Scripture, unless in *Burlesk* and profane *Drollery*. We need not wonder then at the universal Complaint that is now made of *ill Servants*, when we reflect upon the ill Government of Families. They that are suffered wholly to forget their Duty towards *God*, will not always remember it towards *Man*. Servants are not such Philosophers, that upon the bare Strength of a few *Moral* Instincts they will be Virtuous; and if by a customary Neglect of all things sacred, they are once taught to look at nothing beyond this World, they will often find Temptation enough here to discard their *Honesty*, as the most unthriving Trade. And indeed, when the Awe of Religion is quite taken off from the *Vulgar*, there will scarce any Thing else be found to keep them within any tolerable Bounds; wherefore 'tis no less impolitick than profane to slacken the Rein.

It is not only the *Interest*, but the *Duty* of all that have Families, to keep up the Esteem and Practice of Religion. 'Twas one of the great Endearments of *Abraham* to God, *That he would command his Household to keep the way of the Lord*. And *Joshua* undertakes no less for the Piety of his Household, *As for me and my House*, says he, *we will serve the Lord*. 'Tis sure but reasonable, that where we ourselves owe an Homage, we should make all our Dependents acknowledge the same. Besides, it is Justice in respect of them; for where we entertain a *Servant*, we take the whole Person into our Care and Protection, and are false to that Undertaking, if we suffer his Soul, the most precious part of him, to perish. God who keeps account even of his meanest Creatures, will not patiently resent such a Neglect of those who bear his own Image, and were ransom'd with as great a Price as their *Masters* were; for with him there is no *Respect of Persons*.

But

But when *Piety* is planted in a *Family*, it will soon wither if it be not kept in Vigour by *Discipline*. To have *Servants* seemingly devout in the *Oratory*, and yet really licentious out of it, is but to convert one's *House* into a *Theatre*, make a *Play* of *Religion*, and keep a Set of *Actors* to personate and represent it.

'Tis necessary therefore to enquire how they behave themselves when they are off the *Stage*, whether those *Hands* which they lift up in *Prayer*, are at other Times industriously apply'd to *work*; or those *Mouths* with which they bless God, are not elsewhere fill'd with Oaths and Curses, Scurrilities and Revilings; in a word, whether the Form of Godliness be not design'd in Commutation for Sobriety and Honesty. Indeed the *Governors* of *Families* ought to make a strict Inspection into the Manners of their *Servants*, and where they find them *Good*, to affix some special Mark of Favour, by which they may be encouraged to persevere, and others invited to begin. But where they find them *Vicious*, there as eminently to discountenance, severely to admonish them; and use all fit Means for their Reclaiming; and when that seems hopeless, to dismiss them, that they may not infect the rest. *A little Leaven leaveneth the whole Lump*, and one *ill Servant* like a perish'd Tooth, will be apt to corrupt his Fellows. Wherefore it is the same in *Families* that it is in more publick Communities, where *Severity* to the Ill, is *Mercy* and *Protection* to the rest; and were Houses thus weeded of all idle and vicious Persons, they would not be so overgrown, nor degenerate into such rude Wilderesses, as many, nay I fear most, great *Families* now are.

But as *Servants* are not to be tolerated in the Neglect of their Duty, so neither are they to be defeated of any of their Dues. *Masters* are to give to their *Servants* that *which is just and equal*; and it is certainly but *just and equal*, that they who are rational Creatures, should not be treated with the Rigour or Contempt of Brutes. A sufficient and decent Provision, both in Sickness and
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in Health, is a just Debt to them, besides an exact Performance of those particular Contracts upon which they were entertain'd. *Laban* had so much of natural Justice, that he would not take the Advantage of *Jacob's* Relation to him, to make him serve him gratis: *Because thou art my Brother, shouldst thou therefore serve me for nought? tell me then what shall thy Wages be.* But alas! now-a-days where *Servants* have been hired, and expressly articled with for their *Wages*, 'tis with many no easy Thing to get them. It is even thought by some *Masters* an Insolence, and a piece of Ill-manners, to demand them: And when they have worn out a *Servant*, they either pay him not at all, or with the Protraction and Regret which they do the Tailors for the old Clothes they have cast off. There are, I fear, many Instances of this, especially among great Persons; it being a received *Mode* with too many of them, to pay no Debts to those who are too mean to contest with them. But however they may ruffle it out with *Men*, it will one Day arraign them before *God*, as most injurious Oppressors; there being no Crime of that kind more frequently or severely branded in Scripture, than this of the Detention of the Wages of the *Servant* and *Hireling*. Besides, this Example of Injustice, in which the *Servant* is passive, is often transcrib'd by him in acts of Fraud and Deceit, and he is apt to think it but an equal Retaliation, to break his *Trust* where the *Master* breaks his *Covenant*; and when he once attempts to be his own Paymaster, 'tis not to be doubted but he will allow himself large Use for the Forbearance of his *Wages*. For which Reason the Course is no less Unprofitable to the *Master*, than Unjust and Dishonourable.

It may not probably be always in the *Wife's* Power to prevent this, or any of the former Faults in the Management of the *Family*; for her Authority being but subordinate, if the Husband, who is Supreme, suspend her Power, he does, by that vacating her Rule, take off the Duty consequent to it: Wherefore what I have said
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can be obligatory to none who are so impeded; but to those who can either do it themselves, or persuade their *Husbands* to it, the Omission will be their *Sin*. All the Profaneness and Disorder of the *Family* will be charg'd upon their Account, if it came by their Default.

And this, methinks, is a Consideration that much mortifies one usual piece of Vanity, I mean that of a multitude of *Servants*. We shall all of us find burden enough of our own personal Miscarriages, and need not contrive to fetch in more weight from others. 'Tis generally observ'd in Families, that the bigger they are the worse they are. *Vice* gains Boldness by Numbers, is hatch'd by the Warmth of a full Society, and we daily see People venture upon those Enormities in Comfort and in a Crowd, which they would not dare, did they think they stood single. Besides, the wider the Province is, the more difficult it is well to administer it, and in a heap of *Servants* many Faults will 'scape undiscern'd, especially considering the common Confederacy there is usually among them, for the eluding of Discipline. What the wise Man therefore speaks of not desiring a Multitude of unprofitable *Children*, I think may be very well apply'd to *Servants*; whose Unprofitableness usually increases together with their Number.

The Art of Governing of *Servants* is not so easy as it is necessary, and 'tis very well worth the Ladies Inquiry to inform themselves how to discharge the Office of *Mistress* as they ought. She should understand to do every Thing properly, and in Season. To employ her *Servants* with so much Ease and Order as may make their *Labour* pleasant, and their Duty desirable; above all, she must be sure to command that only which may and ought to be performed, otherwise it will be impossible to preserve in them that Respect which is due to her Person. If she be passionate, or too opinionated she will dangerously expose herself upon every occasion, will require Things Impracticable or Absurd, and will never
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be able to get the Good-will or Word of those that are about her. If she be humourfom towards them, or too flexible and given lightly to change what she has once bid them do, her Authority will soon be at an End; she will for certain make herself despis'd, and she will deserve it.

There is no small Prudence requir'd in the *Government* of her *Servants*: She ought thoroughly to know them whom she trusts about her; she should study to make herself both beloved and esteemed by all all that serve her; she should give always exact Orders, that no Mistake be committed; she should cause herself to be understood even with a Look, or with a Sign, so as others who are present may not take notice of it. I do not pretend to explain all that Mistresses are to be instructed in, for the *Government* of their *Men* and *Maid-servants*; there will be several Instances particular to the Circumstances of every Family, which it is impossible to bring into general Rules. But these Reflexions, and what will occasionally be added hereafter, will go a good way towards setting them right in that part of their Conduct.

To this *Government* must be joined *House-keeping*: Most part of the Women of Quality neglect it as a mean Employment, fit only for Peasants or Farmers Wives, or at best for an *Housekeeper*, or some *Woman of Business*; especially the Women bred up in Softness, Abundance and Laziness, are unconcern'd at, and disdainful of, all that falls under that Name; they put no great Difference between a Country working Life, and that of the wild *Indians* in *America*. If you speak to them of the Price of Corn, of the Tilling of Lands, of the different Natures of Estates, of the raising of Rents, of the other Rights of Lordship, of the best manner of managing Farms, or of settling *Receivers*, they believe you intend to reduce them to *Employments* quite unworthy of them.

Yet it is only thro' mere Ignorance, that this Art of *House-keeping* and governing of Families is despis'd: The old *Greeks* and *Romans*, who were so skilful and refin'd in

other Things, did yet instruct themselves in this with great Care. The greatest Men among them made, on their own Experiences in this Art, Books which are extant to this Day; in which they have not omitted to handle every Particular of *Agriculture*. It is known how their Conquerors disdain'd not to Till the Ground, and even to return to the Plough, after their *Triumphs*. This is so different from our Manners at this Day, that it would not be believ'd, were there in *History* but any Pretence to doubt it; yet, is it not more natural for People to endeavour to cultivate, than to enlarge their Country? To what serves *Victory*, unless to reap the Fruits of Peace?

After all, Solidity of Understanding consists in endeavouring to be exactly instructed about the Manner with which those Things are done, that are the Foundations of human Life. All the greatest Affairs turn upon this, the Strength and Felicity of a State consists not in having a great many Provinces if badly cultivated, but in drawing from the Land which is possess'd all that may be needful towards the easy Maintenance of a numerous People.

There is necessary, doubtless, a Genius much more elevated, and more extended, to be well instructed in all the Arts which have respect to House-keeping, and to be in a Condition of ordering a whole Family, which is a little *Republick*, as it ought, than to be able to *Sing* or *Dance* to Admiration, or to play at *Cards* ever so well, or to discourse ever so smartly on the Fashions, or the Times, or to be Mistress of all the little Graces of Conversation. 'Tis a very contemptible sort of Temper, to aim at nothing beyond speaking well. There are frequently seen *Women* who are notable Speakers, whose Conversation is even full of solid Maxims, and who only for want of having apply'd themselves betimes to what's serious, have nothing but what is frivolous in their Behaviour. They can speak admirably, but are vastly short when they proceed to act. This is a Fault which must carefully be endeavour'd to be prevented, by using them betimes to

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Business, and gently instructing them how and when they are to act upon every Occasion that is presented.

But heed must be taken too of the opposite Fault; *Women* run a risk of being extreme in every Thing; 'tis good to accustom them from their very *Childhood*, to have something under their Government and Managery, to keep Accompts, to see the manner of the Market, as to every thing that is bought, and to understand how every thing belonging to a *Family* should be made fit for use. But then you must also have a care that this incumber not their Minds too much, and that *House-keeping* in them turn not to *Avarice*. Shew them particularly therefore all the Ridiculousness and Absurdities of this Passion. Bid them beware of a Vice which gains but little, and dishonours a great deal; tell them, a reasonable Person ought not to seek any Thing in a frugal and laborious Life, but only to avoid the Scandal and Injustice of a Prodigal and Ruinous One; convince them that needless Expences are not to be retrenched, but with design to put them in a Condition of performing more liberally those which either Decency, Friendship or Charity may require: Tell them further, 'tis also great Gain to know how to lose when it is fit, and that it is good Order, not sordid Sparing, which brings in the great Profits; fail not to represent to them the gross mistakes of such Women who are intent upon saving an Inch of Candle, while they yet suffer themselves to be cheated by a *Steward* in the main of their Estate.

Good *Housewifery* and *Neatness* are by no means to be separated. In breeding up Ladies, those that have the Care of it must watch that they be Neat and Exact in every thing about them: They must accustom them not to suffer any Thing nasty or misplac'd, but that they mark strictly the least Disorder in an House. They should also be made to observe, that nothing contributes more to *Housewifery* and *Neatness*, than to keep constantly every thing in its proper Place: This Rule appears as

nothing, yet it goes very far, if exactly kept. If you have need of any Thing, you lose not a Minute's Time in seeking it. There is no Trouble, or Dispute, or Confusion, when you want it, you presently lay your Hand upon it; and when you have done with it, you immediately put it again in its Place. Good Order is certainly one of the greatest Parts of *Neatness*; nothing more pleases the Eyes than to see an exact Disposition. Besides, the Place which is given to each Thing, being that which most agrees to it, not only for Handsomness and Pleasure of the Eyes, but also for its Preservation; it is seldomer us'd than it would be otherwise, is not so ordinarily spoil'd by any Accident, and is more neatly kept. To these Advantages, add that also of taking, by this Habit, from Servants, Occasions of Idleness and Confusion, which are so pernicious to themselves as well as to the Goods: And it is sure more than a little Thing, thus both to render their Service quick and easy, and to take away from ourselves the Temptation of growing frequently impatient at those *Lets* which come from Things so misplaced as to be hardly found.

But at the same Time let them be sure to avoid the Excess of *Finery* and *Neatness*: *Neatness*, when it is moderated, is a Virtue, but when one follows in it too much ones own Humour, it is turn'd into Littleness of Spirit. A just Understanding always rejects excessive *Delicacy*; it treats little Matters as little, and is not at all hurt with them: Laugh therefore before *Children* at the little Baubles and Fooleries which so much bewitch some *Ladies*, and insensibly cause them so many useless Expences: Accustom them to plain and easy practicable *Neatness*, shew them the best way of making and doing Things, but shew them rather how to make shift without them. Tell them 'tis a Sign of a mean and low Genius, to be uneasy for a Pottage not well-season'd, for a Gown not so nicely plaited as it should, for a Furbeloe, for an Hood, or for a Chair not of the exactest Fashion.

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'Tis doubtless the Token of a much better Temper, to be voluntarily and studiously gross, than to be delicate about Matters of so small Importance. This Evil *Delicacy*, if not repress'd in *Women* who have *Wit*, is still more dangerous in Company than all the rest; almost all Persons will be to them insipid or troublesome; the least defect of Politeness appears to them a Monster; they are always scornful and nauseating. You must make them therefore understand betimes, that there is nothing so injudicious or absurd, as to judge Superficially of a Person by his external Manners, instead of thoroughly examining his Soul, his Notions of Things, and his useful Qualifications. Make them see by several Instances, that a Countryman of a gross, or, if you will have it, of a ridiculous Air, with his unseasonable and coarse Compliments, if he has but a good honest Heart, and a regular Understanding, is more to be esteem'd than a Courtier, who under the most accomplish'd Politeness, hides an ungrateful, unjust and treacherous Heart, which is capable of all manner of Dissemblings and Basenesses: And that a plain Country Dame, that is without Guilt, how uncourtly soever, is more to be valu'd a thousand Times, than the most nice Lady at Court, under whose Lips is the Poison of Deceit and Flattery; add, that there is always Weakness in the Persons, who have a great Propension to Dislike and Squeamishness.

I have already made some mention of what the Apostle tells us that *Masters* owe their *Servants*, which Debt of theirs is so little regarded, that it is fit to press the Discharge of it a little more home. He bids *Masters* give unto their *Servants* that which is just and equal, knowing that they also have a Master in Heaven. They are bidden here to give them that which is theirs by Contract and Agreement, that which is due in Law as being bargain'd for, upon such and such Terms: They are also here bidden to deal fairly, honestly, and kindly with them, to give them what is their Due, in Reason

Conscience, tho' they have not formally contracted with them; to use them as well as other People, Merciful and Just, are supposed to use theirs, and as well as may be supposed the Servants would have agreed for had they suspected otherwise. In a word, to look upon themselves as much oblig'd in Conscience and Reason, as they would be by Bond and solemn Contract.

'Tis plain, there may be a great deal of Difference between *Justice* and *Equity*, if Men so please; while they make their Contracts and Agreements by the Measure of *Justice*, and let *Reason* and *Conscience* be the Rule of determining what is equal. In this Difference we may well consider the Duty of *Masters* as somewhat different, in being *just* and being *equal*.

They are commanded to be *Just*, to give their Servants what they have contracted for, whether it be Instruction, Wages, Maintenance, or Clothing; whatever is agreed for is in Justice due; and therefore whatever Information or Instruction is requisite to qualify a *Servant* for the Calling and Profession he pretends to, is to be given him as his Due, and cannot be justly withholden from him. 'Tis the End which *Servants* of that Sort propose and aim at, and the very Reason of putting themselves in a State of *Servitude*; it is that for which especially they contract, for which they give their Money, Time and Labour; wherefore it is a piece of great Injustice, to conceal the Skill that properly belongs to them, and is to make them Masters of their *Calling*. They cannot answer to their Contract, without their letting their Servants into the full Knowledge of their Business, according to the Measure of their Understanding and Capacity. It is as much their Due as their daily Food, and detain'd with equal if not greater Injury.

A *Master* then is both Faithless and Unjust, that either thro' Design, Envy or Carelessness, suffers his *Servant* to continue Ignorant and Unskilful in the way of his Profession, which he agreed and covenanted to make

make him understand: He breaks his Covenant, and answers not his Trust, by keeping back the Skill that is necessary to make his *Servant* what he aims at. The *Servant* is all the while deceived, and loses the only Thing he bargain'd for, expected and desir'd, and for which he pledged his Faith and Service. This is one way of refusing to give to *Servants* that *which is Just*, and that a very great and mischievous one.

Another is, of denying them their *Wages*, the withholding back the Price and Reward of their Service, that which they bargain'd and agreed for, which is as much the *Servant's* due, as any thing the *Master* has is his own. He has already paid for it, and to defraud him of it, is to rob him of just as much. 'Tis indeed in the *Master's* keeping, but it is no more his than any *Stranger's*. The *Master* sold it for so much Time and Labour as the *Servant* and he agreed for, which being paid for by the *Servant's* Work, it is then his own. A *Master* may as well agree for Goods with any Customer, and receive the Price of them before-hand, and after that detain the Goods also, as take the *Servant's* Time and Labour first, and then deny him his appointed *Wages*. There is nothing plainer and better understood than the Reasonableness and Justice of standing to Agreements, such especially as were deliberately made, and which have been performed without Fraud on the one part; yet there is Reason to think this Part of Justice is very ill practis'd by many *Masters* to their *Servants*, as if they did not owe the same to them as to their Betters. Some such idle Fancy must possess them, that Superiors are not equally obliged by contracting with Inferiors, as they are with Equals: That which may make one easily conjecture thus, is, that the higher we go, the better Quality and Fashion People are of, the more they are observ'd to offend against this Part of *Justice*, and the less Regard they have to the Discharge of what is due by *Contract* to their *Servants*. For this Reason, that which should be to their Honour and Advantage, the

serving great People, turns to their great Loss and Mischief; they are thereby only more Injur'd and Oppress'd. For this additional Guilt, the Honour and great Quality of *Masters* add to *Injustice*, that they make it also Oppression; 'tis *Injustice* to deny what is the *Servants* Due, but when the *Servants* cannot by the legal common Courses obtain that Due, thro' the great Power and Titles of their Masters, then are they also oppress'd as well as wrong'd. It were some shame to say, that either Law or Custom should encourage or should justify Oppression, for *Justice* is to fit the highest in the World.

It might contribute to the doing this sort of *Justice*, to consider, that they who are the backwardest to do it, are commonly the worst served; they are often met with, tho' in a very faulty Manner. For while the *Servants* live with them, they commonly live upon them; they find out ways to pay themselves with Interest, but it is by *Frauds* and *Villanies*, by allowing great Rates to such as deal with them, by being ill Husbands for them, by going Shares with those that gain from them, and by a World of little Courses that are false and wicked. One Injustice begets another; and tho' an unjust *Master* will not excuse a false and wicked *Servant*, yet he oft occasions it, by shewing him the Way, and putting him upon some kind of Necessity of living by such Shifts. Wherefore the surest way of being well serv'd, is to be very just, to stand exactly to Agreements, and to give them their own. This will make them diligent and faithful, and give them no Temptation to be otherwise; whereas, when that which of Right belongs to them is deny'd them, they first imagine they may do themselves Justice, and then by Degrees they give themselves great Reparations: Thus by being ill us'd they become wicked. Against this we have frequent Warnings in Scripture. *Thou shalt not oppress an hired Servant that is poor and needy, whether he be of thy Brethren, or of the Strangers that are in thy Land within thy Gates. At his Day thou shalt give him his Hire; neither shall the Sun go down upon*

upon it, for he is poor and setteth his Heart upon it, lest he cry against thee to the Lord, and it be Sin unto thee. The Hardship is indeed the greater in detaining the Wages of poor Men, who daily subsist by their Labours; but the Injustice is the same whether you bargain by the Day or Year, in detaining their Hire from them. *Wo unto him that buildeth his House by unrighteousness, and his Chambers by Wrong, that useth his Neighbour's Service without Wages, and giveth him not for his Work.* Undoubtedly this Woe belongs to all that defraud their Servants of their Wages, for they are Neighbours in the Scripture Sense of that Word, and they receive the Profit and Advantage of their Work and Service, and therefore ought to pay for the same. *Behold, says St. James, the hire of the Labourers, who have reaped down your Fields, which is of you kept back by Fraud, crieth, and their Cries have entered into the Ears of the Lord of Sabbath.* The keeping back the Hire of all other Labourers, as well as Reapers, will cry unto the Lord, and enter into his Ears; the Cruelty and Injustice is all alike, and the Offence the same; wherefore they who make Conscience of paying the Day-Labourers, should also know they are obliged to deal as justly by their menial Servants, who also labour for them Day by Day. It is the same case with Food and Raiment, with any Profit or Convenience that the Servant has contracted for. It is in Justice due to him, and must not be withholden from him; when he has earn'd it, it is his, and his Inability of Recovering it by Right or Law, makes it not less due, than if he were actually possessed of it. The Injustice of detaining from Inferiors weak and helpless, is rais'd and aggravated by that Consideration; because there is Insolence and Unmercifulness join'd with it. When they have nothing to oppose or answer to the Right and Justice of the Servants and Inferiors Claim, they have recourse to Power and Might; they are Richer, Greater, and have more Friends and Interest, by whose help they trample over Justice. Nothing can betray a worse Mind

than this, to oppress the weak and helpless, either because they are ignorant of the Means of recovering their Dues, or unable to go through the Trouble, or bear the Charge of doing it. This is to take the Advantage of Mens Weakness which ought much rather to provoke their Pity and Compassion, and make them Friends and Patrons.

But Masters are not only to deal *justly* by their *Servants*, they must also deal *Equally* by them, they must be *kind* as well as *honest* to them, they must give them what is their due in Reason and Conscience, tho' they have not formally contracted for it. A Man may be as unjust in detaining that which the *Law* would not compel him to deliver, as that which it would force from him, and give to the Owner. 'Tis the Reason and Benefit of the *Contract* that make it at first binding, and obliges the Conscience to make it good, before the Penalty of Laws come to be consider'd. If one Man borrows Money of another, he knows he is oblig'd in Conscience to repay him, tho' he is not under formal Bonds to do it; the Benefit he receives he knows is Natural and Conditional, and requires the being answer'd in the like kind, which he on his Part promises, and the other expects; the Bond that afterwards succeeds, is to constrain him to do that Justice which his own Conscience told him he must do without Constraint; it is therefore Evident, that where the Reason and Benefit of a *Contract* appear, there the Conscience is equally oblig'd to stand to it, and make it good, as if it were never so formally made in Words and ty'd in Penalties; for though all *Contracts* naturally suppose mutual Promises and Engagements, yet the Bottom and Foundation of those Promises, is the Sense of some *Benefit* receiv'd, or the Hope and Presumption of some *to be* receiv'd; wherefore that is the Obligation at the Bottom; thus there is a presum'd *Contract* wherever the Beneficial Effects of one appear, tho' there be no formal one actually made; if then a *Master* receive the Advantage
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of his *Servant's* Time and Labour, he is oblig'd in Conscience to make him a sufficient Recompence, tho' there were no Bargain formally made between them; this the Conscience says is *equal*, because the Reason and Benefits of a *Contract* visibly appear. This Rule is not only applicable to *Masters* with regard to their *Servants*, but indeed to all Mankind with respect to one another. The Mind may be in Chains and Fetters, where the Body is not; the Conscience often is oblig'd, where the Forms of *Justice* can take no hold of a Man; on which Account there are more Prisoners than we see or think of; many that walk at Liberty, and seem to be as free as the Air they breathe in, that yet know within themselves, that they are truly *Prisoners* and due to *Justice*, tho' they elude it by some slight of Falshood; they know they are oblig'd in Reason, Justice, and good Conscience to discharge a great many Debts, which yet no Evidence, no Judge or Jury can extort from them. Their Credit, may be, was so great, that they have no Bond; their reputed Honesty was such, that Men were glad to deal with them upon their own Terms; or else they mortgag'd doubly, gave false Security, or so contriv'd their Obligations, that they should be Insignificant when try'd. The *Justice* of the *Law* pursues with Hatred and Abhorrence all these wicked Proceedings, but the Subtlety of knavish and designing People is too much for them, they triumph in her Weakness and their own Skill, and in Contempt of her walk in great Liberty; but 'tis the Liberty of *Body* only, for the *Mind* is all that while in Bonds, and knows its Obligations, knows what is truly *just* and *equal* with respect to Reason and Conscience, however it escapes the Cognizance or Penalties of Laws.

But by *equal* is also to be understood such Usage and Treatment, as is fair, good-natur'd and human; to make their Lives as easy as we can, consistently with the Performance of their Duty and our Business, and therefore not to pursue them with perpetual Contumely
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and Reproach, nor use them as we do our Beasts of Burden; it is one of the worst ways in the World of shewing our Superiority, by giving ill Language, and Words that become no body to receive. The Condition of *Servitude* is of itself grievous enough, without the additional Evil of being on all Occasions treated with Contempt and Scorn; if the Truth were known, the *Service* is not the better perform'd for such perpetual Chidings and Upbraidings, especially in so unseemly a Manner. The nature of our Country is not so vile and disingenuous, as always to want such galling Spurs and sharp Excitements, to the Performance of the *Servants* Duties. Good Words at least should be the first Experiment that all Superiors should make, and be as long continu'd as they can, they are so handsom and becoming reasonable and religious People; and to be sure, those *Servants* that perform their Duty, do it better with good Words, and live more Comfortably; and without doubt those Means are fittest to be us'd, that best attain their End, with the Ease and Pleasure of both *Parties*.

To this Comfort of *good Words* must be also added, *good Usage*; *Masters* must not be over rigorous in their Punishments, when *Servants* are faulty, but should inflict them with Deliberation, good Intention, and Compassion. Anger produces often sad Effects, even where it prompts the *Parents* to correct their *Children*, and therefore must be carefully attended to, where that Affection is not present to restrain them from exceeding the Bounds of Moderation. This is also to give them what is *equal*; the *Masters* owe their *Servants* Admonition and Reproof, when they are found faulty, and Punishments proportioned to their Guilt. To this Moderation *Masters* are also to have Regard in their Commands and Impositions, they must not oppress them with immoderate Tasks and Labour, but are to have a merciful Respect to the Capacity, Ability, and Strength of *Servants*. It was one occasion of the Institution of the *Sabbath* to the *Jews*, that *Servants* might be reliev'd,
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and not consume a miserable Life, in constant and continual Labours.

It is true, that the *Servant's* Time and Labour are the *Master's*, and he is to give them to no ones Use besides, but yet they are to be exacted with Equity and Reason; Men must not wear out the Heart, nor make all the waste they can of Lands truly let out to them, though it be not expressly covenanted against; because it is presum'd in Reason and good Sense, that others are to succeed in the Possession of these Lands. A *Servant* is not to be so consum'd with Toil, as to be made unfit for other or for farther *Services*; he is not presum'd to consent to such a Bargain, tho' all his Time and Labour still belong unto his *Master*. They are therefore very much to blame that have no Consideration of their *Servants*, that never think they do enough, but are constantly charging them with new Tasks, without any Rest or Intermission. This is not dealing *equally* with them.

But farther, under this Head may well be comprehended all other Care, that is fit to be taken of them both in their Health and Sickness, the giving them good Advice, and setting them a good Example, affording them Opportunities of serving *God* both at home and abroad, the instructing them according to their Leisure and Abilities in the common Rules of Honesty and Justice, Truth and Faithfulness, exciting them to Diligence and Industry, and encouraging them therein, and in a word to make them Virtuous and Religious, that they may be as useful in the World as they can; and to see, in case of Sickness, that they want not what is fitting for their Condition: These are Courses that are likely to make good *Servants*, to encourage such as are so, and to oblige them to serve their Masters with the greatest Care and Affection possible, there being none of so low and abject a Spirit, but who will strive to make amends for kind good-natur'd Usage.

We are next to consider the Reason given by the Apostle why *Masters* should be *just* and *equal* to their *Servants*,
which

which is because they *know that they have also a Master in Heaven*. To make which Words a binding Reason to *Masters*, they are to contain, either a Promise of Encouragement to such as give their *Servants* that which is *just and equal*, or Threatning to such as shall neglect the doing it; and considering who this *Master* is, the Lord *Christ*, he that shall judge the Quick and the Dead, with whom there is no respect of Persons, who is to Punish and Reward, considering this, 'tis certain, that the Words intend them both, an Encouragement, to those that shall comply with the Command, and Threatning to such as shall neglect it. As they contain an Encouragement, they may be understood thus, *Masters give to your Servants that which is just, knowing that ye have also a Master in Heaven*; one from whom you expect the just Performance of all those great and precious Promises, which of his Grace and Goodness he has at any Time made you; and one from whom you look for all the Mercies and Benefits, both Temporal and Spiritual, that are either fit for him to give or for you to receive; and one who has promis'd to be a bounteous *Master* to all his faithful and obedient *Servants*, to shew Mercy to such as shew Mercy to others. He took upon himself the Form of a *Servant*, and liv'd a mean humble Life, depending, for ought that appears, upon the Charity and Friendship of good People for his Subsistence, and on the Entertainments his Doctrine gain'd him; and therefore has exempted that, and every other poor and mean Condition, from Contumely and Reproach among *Christians*, and made them rather for his sake Objects of great Pity and Compassion; *Behold*, says our Saviour, *I am among you as he that serveth*; not only to give his Disciples an Example of Humility and Condescension, now and then on just Occasions, below their outward State and Quality, when it is to be serviceable to one another, but to sanctify all Conditions of Life, and to shew the World that God looks not with Mens Eyes, that he rewards not Birth and Fortune, Quality and Title, but that

that the meanest People in the World are acceptable with him, if they obey his Laws, and do his Will; that it is Goodness, Virtue, and Religion, which recommend to his Favour, and nothing else; which the Poor and *Servants* of this World are full as capable of, as the Rich and Mighty, and most honourable *Masters*; and as he has made them Partakers of the same Grace here, and capable of the same Glory hereafter, so he commands them to be treated here with all the Mercy and Humanity, that their Condition is capable of receiving; upon this Principle no doubt, that all the World should be as happy as they can; and this is that which every single Person in the World should govern himself by, to make each single Creature as easy and as happy as he can in the Condition he is in; not to molest, afflict, or injure any one, but to all *Justice*, and to shew all *Mercy* we are able, consistent with our own Benefit, and that of those to whom we are more immediately related. Our *Master which is in Heaven* has by his Laws consulted better the Ease and Benefit of all inferior Relations of Men, than either *Jewish, Greek, or Roman* Lawgivers have ever done. Their Condition is much more happy under *Christianity*, than any other Dispensation.

The State of *Subjects* under their *Princes*, the Subjection of *Wives* to their *Husbands*, of *Servants* to their *Masters*, is abundantly more easy by the Rules and Principles of that Religion, than to any People else. *Christianity* has provided better for their Ease and Comfort, if those that are concern'd will follow its Directions. *Christianity* does not barely leave these Things to the Civil Laws and Customs of the Country, but it gives new Orders in their Favour; where Laws and Customs are unrighteous, cruel and unreasonable against them, it mitigates them, and commands its Profelytes to change them for good-natur'd, just and reasonable ones; in a word, *Christianity* is the best Religion that ever was for the good of Mankind. It best secures the Rights and Honours, Privileges and Advantages of all Superiors,
and

and best consults the Ease and Happiness of all Inferiors, by the most strict and indispensable Obligations it lays on all Men to be just and merciful, and to discharge their several Duties to each other, with the utmost Care and Faithfulness that can be; and this it does beyond all other Dispensations, by promises of Grace and Favour here, and mighty Recompences in the World to come, of which our Lord and Master is to be Judge and sole Dispenser.

This End it also aims at and pursues, by the Threatnings of the greatest Punishments to such as shall neglect their several Duties. Do what becomes you to your *Servants*, give them that which is *just and equal*, remembering also that ye have a Master in Heaven, that commands you so to do, and who will also one Day take Account how ye have done it. With this your Master there is no respect of Persons, the Bond and Free are all alike to him; the meanest *Servant* is as dear to him, as the most honourable *Master*; all shall be judged alike, and most impartially; the false and disobedient *Servant* shall be punish'd, and so shall all unjust and cruel *Masters*.

As this Design was form'd to lead People to *Piety*, more than to instruct them how to be *Polite*; so it has been all along executed with a principal View towards its End: However in forming the Mind, the Conduct of Ladies, with respect to things relating entirely to this World, is not to be omitted; Direction and Wisdom in the Management of civil Affairs, having great Use in the Conduct also of Spiritual, I shall have regard to them in their Turns, and apply myself in the following Pages, particularly to *Ladies as Mistresses of Families*.

They should always remember that there are degrees of Care, to recommend themselves to the World, in the several Parts of their Lives. In many things, tho' the doing them well may raise their *Credit* and *Esteem*, yet the omission of them would draw no immediate Reproach upon them; in others where their Duty more particularly calls them, the *Neglect* of them is among those Faults
which

which are not forgiven, and will bring them under a *Censure*, which will be much a heavier thing than the Trouble they would avoid. Of this kind is the *Government* of their *House, Family, and Children*, which, since it is the Province allotted to their *Sex*, and that the discharging it well, will for that Reason be expected from them, if they either desert it out of *Laziness*, or manage it ill for want of *Skill*, instead of *Helps*, they will be *Incumbrances* to the *Family* where they are placed.

They must be told, that no Respect is lasting, but that which is produced by our being in some Degree useful to those that pay it; where that fails, the Homage and the Reverence go along with it, and fly to others, where something may be expected in Exchange for them. Upon this Principle the Respects even of the *Children* and the *Servants*, will not stay with one that does not think them worth her Care. The bold *House-keeper* shall make a better figure in the *Family*, than the *Lady* with all her fine Clothes, if she wilfully relinquishes her Title to the Government; take heed therefore of carrying your good Breeding to such a height, as to be good for nothing, and to be proud of it. Some think it has a great *Air* to be above troubling their Thoughts with such ordinary Things as their House and Family. Others dare not admit Cares, for fear they should hasten *Wrinkles*. Mistaken *Pride* makes some think they must keep themselves up, and not descend to these Duties, which do not seem enough refin'd for great Ladies to be employ'd in; forgetting all this while that it is more than the greatest *Princes* can do, at once to preserve Respect, and to neglect their Business. No *Age* ever erected *Altars* to *Insignificant Gods*, they had all some Quality apply'd to them, to draw Worship from Mankind. This makes it the more unreasonable for a Lady to expect to be consider'd, and at the same time resolve not to deserve it. *Good Looks* alone will not do, they are not such a lasting *Tenure* as to be rely'd upon; and if they should stay longer than they usually do, it will by no means be safe

to

to depend upon them; for when Time has abated the Violence of the first liking, and that the *Nap* is a little worn off, tho' still a good degree of Kindness may remain, *Men* recover their Sight which before might be dazled, and allow themselves to object as well as to admire.

In such a Case, when an *Husband* sees an empty airy thing sail up and down the House to no kind of purpose, and look as if she came thither only to make a *Visit*; when he finds, that after her *Emptiness* has been extreme busy about some very senseless thing, she eats her *Breakfast* half an hour before *Dinner*, to be at greater Liberty to afflict the Company with her Discourse; then calls for her Coach that she may trouble her Acquaintance, who are already cloy'd with her, and having some *proper Dialogues* ready to display her *foolish Eloquence* at the top of the Stairs, she sets out like a Ship out of the Harbour, laden with Trifles, and comes back freighted with Things of the same Insignificancy: At her Return she repeats to her faithful *Woman* the Triumphs of the Day's Impertinence; then wrapt up in Flattery and clean Linen, goes to Bed so satisfy'd, that it throws her into pleasant Dreams of her own Felicity. Such a one is seldom serious but with her *Tailor*: Her *Children* and Family may now and then have a random Thought, but she never takes Aim but at something very Impertinent. I say, when a *Husband*, whose Province is without *Doors*, and to whom the Oeconomy of the House would be in some Degree indecent, finds no *Order* nor *Quiet* in his *Family*, meets with *Complaints* of all kinds, springing from this Root, the mistaken *Lady*, who thinks to make amends for all this by having a well-chosen *Petticoat*, will at last be convinc'd of her *Error*, and with Grief be forc'd to undergo the Penalties that belong to those that are wilfully *Insignificant*. When this scurvy Hour comes upon her, she first grows *Angry*; then when the Time of it is past, would perhaps grow *Wiser*, not remembering that we can no more have *Wisdom* than *Grace*, whenever we think

think fit to call for it ; there are Times and Periods fix'd for both, and when they are too long neglected, the Punishment is that they are not attainable, and nothing remaining but an useless Grief for the *Folly* of having thrown them out of our Power.

You are to think what a mean Figure a *Woman* makes when she is degraded by her own Fault ; whereas there is nothing in those *Duties* which are expected from her, that can be a lessening to her, except her want of *Conduct* makes it so ; she may love her *Children* without living in the *Nursery*, and may have a competent and discreet Care of them, without letting it break out upon the Company, or exposing herself by turning her Discourse that way, which is a kind of laying *Children* to the *Parish*, and it can hardly be so done, but that those who hear it will think they are overcharg'd with them. A *Woman's* *Tenderness* to her *Children* is one of the least deceitful Evidences of her *Virtue* ; but yet the way of expressing it must be subject to the rules of *good Breeding* ; and though a *Woman* of *Quality* ought not to be less kind to them, than Mothers of the meanest Rank are to theirs, yet she may distinguish herself in the *Manner*, and avoid the coarse Method, which in Women of a lower Size might be more excusable. But so much has already been said of the Duty incumbent on Mothers to educate their Children well, that 'twill be needless to enlarge upon it here ; I shall therefore proceed to consider what *Ladies*, as well as other *Mistresses*, owe to their *Servants*. What Obligation they lie under to pay them strictly what is their Due, has been shewn already, but they must never forget that 'tis a great Mistake to think, because they receive *Wages*, they are therefore so much inferior to them, that it is below their Care to know how to manage them ; it would be a good Reason for a *Master Workman* to despise the *Wheels* of his *Engines*, because they are made of *Wood* : These, *Ladies*, are the *Wheels* of your *Family*, and let your Directions be never so faultless, yet if these *Engines* stop or move wrong, the whole Order of your House is either at a stand or discompos'd ;

pos'd; besides, the *Inequality* which is between you, must not make you forget, that *Nature* makes no such Distinction, but that *Servants* may be lookt upon as *humble Friends*, and that *Returns of Kindness* and *good Usage* are as much due to such of them as deserve it, as their *Service* is due to you when you require it. *A foolish Haughtiness* in the Stile of *speaking*, or in the manner of *commanding* them, is in itself very indecent, and produces ill Consequences, for it begets an *Aversion* in them, of which the least ill Effect to be expected is, that they will be *slow* and *careless* in all that is enjoin'd them, and you will find it true by your Experience, that you will be so much the more *obey'd* as you are less *Imperious*. Be not too *hasty* in giving your Orders, nor too *angry* when they are not *observed* in every Point of them, much less ought you to be loud and too much disturb'd. An evenness in distinguishing when they do well or ill, is that which will make your *Family* move by a *Rule* and without Noise, and will the better set out your Skill in conducting it with Ease and Silence, that it may be like a well-disciplin'd Army, which knows how to anticipate the Orders that are fit to be given them. *Ladies* are never to forget the Duty of the *present Hour* to do another Thing, which, tho' it may be better in itself, is not to be unreasonably preferr'd. Let them allot well-chosen Hours for the inspection of their *Family*, which may be so distinguished from the rest of their Time, that the necessary Cares may come in their proper Place, without any Influence upon their good Humour or Interruption to other things; by these Methods they will put themselves in Possession of being valu'd by their *Servants*, and their *Obedience* will naturally follow.

I must not forget one of the greatest *Articles* belonging to a *Family*, which is the *Expence*; it must not be such as, by failing either in the Time or Measure of it, may rather draw *Censure* than gain *Applause*. If it were well examin'd, there is more Money given to be laugh'd at, than for any one thing in the World, though the Purchasers do

not

not think so. A well-stated *Rule* is like the *Line*; when that is once past, we are under another *Pole*; so the first straying from a *Rule*, is a step towards making that which was before a *Virtue*, to change its Nature, and so grow either into a *Vice*, or at least an *Impertinence*. The art of laying out Money wisely is not attain'd to, without a great deal of Thought, and it is yet more difficult in the case of a *Wife*, who is accountable to her *Husband* for her Mistakes in it; it is not only his *Money*, his *Credit* too is at Stake, if what lies under the *Wife's* Care is manag'd either with indecent *Thrift* or too loose *Profusion*; the *Mistress* of the *Family* therefore, and more especially if she be a *Wife*, is to keep the *Mean* between these two *Extremes*; and it being hardly possible to hold the Balance exactly even, let it rather incline toward the *Liberal* side, as more suitable to *Persons* of *Quality*, and less subject to *Reproach*; of the two, a little *Money* mis spent is sooner recover'd, than the *Credit* which is lost by having it unhandsonly sav'd; and a wise *Husband* will less forgive a shameful piece of Parsimony, than a little Extravagance if it be not too often repeated. His Mind in this must be the *Wife's* chief Direction; and his Temper, when once known, will in a great Measure justify her part in the Management, if he is pleas'd with it.

These Rules will be thought a little too slavish for those Ladies, that have set themselves no other Guides than their own Wills, who claim an Independency in the Government of the Family, and will account for their Conduct neither to their Husbands nor the World; who in every thing consult only their Fancy and Humour, and laugh at the Notion of *Duty* in the marry'd State, any farther than consists with their Pleasure and Ease; but we must beg leave to carry this Matter a little farther still, and shew them that there is something more than even all this expected from them, by the supreme Judge of all Things, to whom they must surely one Day account for the Neglect of all these Things; they must not only take care of family *Support* with Discretion, they must
also

also be as mindful of Family Religion, remembering that every one is accountable to God, not only for themselves, but likewise those that are committed to their Charge. It will be necessary to be a little particular in this Article, 'tis so little understood or practis'd.

Mistresses of Families, where Masters are wanting, either in Person or in Duty, should see that the constant Worship of God be maintain'd in their *Families*, by daily *Prayers*, *Morning* and *Evening*, and by reading some Portions of the Holy Scriptures at those Times, especially out of the *Psalms* and *New Testament*; this is of absolute Necessity to keep alive a Sense of God and Religion in their Minds; where it is neglected, how can any Family in Reason be reckon'd a *Family of Christians*, or indeed to have any *Religion* at all?

There are not wanting excellent Helps to this Purpose, for those that stand in need of them, as it is to be fear'd most *Families* do, for the due and decent Discharge of this solemn *Duty of Prayer*; these Helps may be found in several Books of *Devotion*, calculated for the private use of *Families*, as well as for *secret Prayers* in our *Closets*. For besides the reading of the Holy Scriptures, which are the great Foundations of *Divine Truth*, *Masters* and *Mistresses of Families* may do well also to add to these, other pious and profitable *Books*, which by their Plainness are fitted for the instruction of all Capacities in the most necessary Points of *Belief* and *Practice*. There is, God be thanked, an abundant Store of this sort, but none that is more fitted for general and constant Use, than that *excellent Book*, so well known by the *Title of The Whole Duty of Man*; because it is conveniently divided into *Parts* or *Sections*, one of which may be read in the *Family* at any time, when there is Leisure for it, but more especially on the Lord's Day, when the whole Family may the more easily be brought and kept together, and have the Opportunity to attend upon these things without Distraction.

If the Reflections that have been collected in this Book, the *Ladies Library*, will prove of Use towards forwarding the

the Exercise of this important Duty, by putting People so often and so earnestly in mind of it, it will abundantly recompense the Pains and Labour that hath been taken about it, and may be a Benefit as well as an Entertainment to Families, when read by Parcels at convenient Seasons, and apply'd to proper Persons. In the several Conditions of Life, we must by no means omit another part of *Family-Religion*, because it is in many Families already gone, and in others going out of Fashion; I mean, a solemn Acknowledgment of the Providence of God, by *begging his Blessing* at our *Meals*, upon his good Creatures provided for our Use, and by *returning Thanks* to him for the Benefit and Refreshment of them; this being a piece of *Natural Religion*, own'd and practis'd in all Ages and in most Places of the World, but never so shamefully and scandalously neglected, and by many slighted and despis'd, as it is among us at this Day: And most of all neglected where there is the greatest Reason for the doing it, at the most plentiful Tables, and among those of highest Quality; as if great Persons were ashamed or thought scorn to own, from whence these Blessings come; like the Nation of the *Jews*, of whom God complains, *She knew not that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold*; she would not acknowledge from whose *Bounty* all these *Blessings* came; or as if the *Poor* were oblig'd to thank God for a little, but those who are fed to the full, and whose *Cups overflow*, insomuch that they are almost every Day surfeited of Plenty, were not at least equally bound to make returns of thankful Acknowledgment to the *Great Giver* of all good Things, and implore his Bounty and Blessing, upon whom *the eyes of all do wait*, that *he may give them their Meat in due Season*.

The neglecting this Duty is a very sad and broad sign of the Prevalency of *Atheism* and *Infidelity* among us, when so natural and so reasonable a piece of *Religion*, so meet and equal an Acknowledgment of the constant and daily Care of the Providence of Almighty God towards us,

as, begins to grow out of date and use, in a Nation professing *Religion* and the Belief of the Being and Providence of God. Is it not a righteous Thing with God to take away his Blessings from Us, when we deny Him this just and easy Tribute of Praise and Thanksgiving? *Shall not God visit for this horrible ingratitude, and shall not his Soul be avenged on such a Nation as this? Hear O Heavens, and be horribly astonish'd at this!*

Another very considerable Part of *Family Religion* consists in instructing those committed to our Charge in the *Fundamental Principles*, and in the careful *Practice* of the *necessary Duties* of Religion. *Masters* and *Mistresses* of *Families* must have these things instilled into *Children* and *Servants*, by proper and suitable Means, by furnishing them with those Books that are most proper to teach them those things in Religion, which are most necessary by all to be *believ'd* and *practis'd*.

In order to this, they must take care that they be taught to read, which will make the business of Instruction much easier. If they are diligent and well-disposed, they may, after having been taught the *first Principles* of Religion, by reading the *Holy Scriptures* and other good Books, greatly improve themselves, so as to be prepared to receive much greater Benefit and Advantage by the publick teaching of their Ministers.

In this work of Instruction, our principal Care should be, to plant those *Principles* of Religion in our *Children* and *Servants*, which are most Fundamental and Necessary, and like to have the greatest and most lasting Influence upon their whole Lives: As right and worthy Apprehensions of God, especially of his Infinite Goodness, and that he is of *purser Eyes than to behold Iniquity*; and a lively Sense also of the great Evil and Danger of Sin; a firm Belief of the Immortality of our *Souls*, and of the unspeakable and endless Rewards and Punishments of another World: If these *Principles* once take Root, they will spread strangely, and probably stick by them all their Days.

Whereas

Whereas if we plant in them *doubtful Doctrines* and *Opinions*, and inculcate upon them the Notions of a Sect, and the Jargon of a Party, this will turn to a very pitiful Account, and we must expect that our *Harvest* will be answerable to our *Husbandry*.

As this work of *Instruction* of those that are under our Charge ought not to be neglected at other times, so it is more peculiarly seasonable on the *Lord's Day*, which ought to be employ'd by us to religious Purposes, and in the exercises of Piety and Devotion. Chiefly in the *publick Worship* and Service of God, upon which we should be careful that our *Children* and *Servants* diligently and devoutly attend, because there God affords the Means which he has appointed for the begetting and increasing of Piety and Goodness, and to which he has promised a more especial Blessing. There they will have the opportunity of joining in the *publick Prayers* of God's Church, and of sharing in the unspeakable Benefit and Advantage of them. And there they will also have the Advantage of being instructed by the Ministers of God in the Doctrine of Salvation, and the way to Eternal Life, and of being powerfully incited to the Practice of Piety and Virtue.

They will also there be invited to the *Lord's Table*, to participate of the Holy Sacrament of Christ's most blessed Body and Blood; which being the most solemn Institution of the Christian Religion, the frequent Participation of which is by our *Blessed Lord*, in remembrance of his dying Love, enjoin'd upon all *Christians*, we ought to take a very particular care, that those who are under our Charge, so soon as they are capable of it, be duly instructed and prepar'd for it; that so, as often as Opportunity offers, they may be present at this holy Action, and partake of the inestimable Benefits and Comforts of it.

When the *publick Worship* of *that Day* is over, our *Families* should be instructed at *Home*, by having the *Scriptures* and other good *Books* read to them. Care also

should be taken that they do this themselves; it being the chief Opportunity that most of them, especially *Servants*, have, of minding the business of Religion, and thinking seriously of another World.

And therefore one cannot but think it of very great Consequence to the maintaining and keeping alive of Religion in the World, that this *Day* be religiously observed, and spent as much as may be in the Exercises of Piety, and in the Care of our Souls. For surely every one that has a true Sense of Religion will grant, that it is necessary that some Time should be solemnly set apart for this Purpose, which is of all other our greatest Concernment: They who neglect this so proper Season and Opportunity, will hardly find any other time for it, especially those who are under the Government and Command of others, as *Children* and *Servants*, who are seldom upon any other Day allow'd to be so much Masters of their Time as upon this *Day*.

If *Masters* and *Mistresses* of *Families* are desirous to have their *Children* and *Servants* religious in good earnest, and would set them forward in the way to Heaven; they must not only allow them Time and Opportunity, but they must also earnestly and strictly charge them to retire themselves every Day, and more especially on the *Sabbath Day*, Morning and Evening, to pray to God for the forgiveness of their Sins, and for his Mercy and Blessing upon them; as also to praise him for all his Favours and Benefits conferr'd upon them from Day to Day.

In order to this, they ought to take care that their *Children* and *Servants* be furnished with such short *Forms* of *Prayers* and *Praise*, as are proper and suitable to their Capacities and Conditions respectively; because there are but very few that know how to set about and perform these *Duties*, without some *Helps* of this kind.

Another principal part of the *Duty* of *Masters* and *Mistresses* of *Families*, consists in giving good *Example*; which

which was *David's* Resolution, *I will behave myself wisely in a perfect way, I will walk within my House with a perfect Heart.* They must be very careful to be *Exemplary* in their *Families* in the best Things; in a constant and devout serving of God, and in a sober, and prudent, and unblameable Conversation.

One of the best and most effectual ways to make those who are under our Care and Authority good, is to be good ourselves, and by our good Example to shew them the way to be so: Without this, our best Instructions will signify but little, and the main Force and Efficacy of them will be lost. We undermine the best Instructions we can give, when they are not seconded and confirmed by our own *Example* and *Practice*: The want of this will weaken the Authority of all our *good Counsel*, and very little *Reverence* and *Obedience* will be paid to it. The Precepts and Admonitions of a very good Man have in them a great Power of Persuasion, and are apt strongly to move and to inflame others to *go and do likewise.* But the good Instructions of a bad Man are languid and faint, and of very little force; because they give no Heart and Encouragement to follow that Counsel which they see he that gives it does not think fit to take himself.

The Obligation of the *Governors* of *Families*, to take care of their Conduct both in *Spirituals* and in *Temporals*, is not only their Duty but their Interest. All Authority over others is a Talent intrusted with us by God, and for which we are accountable, if we do not improve it and make use of it to that End. We are obliged by all lawful Means to provide for the *Temporal* Welfare of our *Family*, to feed and clothe their *Bodies*, and to give them a comfortable Subsistence here in the World. And surely much more are we obliged to take care of their *Souls*, and to consult their *eternal* Happiness in another Life; in comparison of which all *temporal* Concernments and Considerations are as nothing.

It would be accounted a very barbarous thing in a *Father* or *Master* to suffer a *Child* to starve for want of the *Necessaries* of Life, *Food* and *Raiment*; all the World would cry out shame upon them for it. But how much greater Cruelty must it in Reason be thought, to let an *Immortal Soul*, and one for whom *Christ* died, perish for want of *Knowledge* and *necessary Instruction* for the attaining of eternal Salvation?

The Apostle thinks no Words bad enough for those who neglect the *Temporal Welfare* of their *Families*; he that provideth not for his own, says he, especially for those of his own House, hath denied the Faith, and is worse than an *Infidel*. He does not deserve the Name of a Christian, who neglects a Duty, to which, from the plain Dictates of *Nature*, a *Heathen* thinks himself obliged. What then shall be said for them who take no care to provide for the everlasting Happiness, and to prevent the eternal Misery and Ruin of those who are so immediately under their Charge, and so very nearly related to them?

We are obliged to procure the Happiness of our *Children* and *Servants*, the one by the natural Bonds of *Duty* and *Affection*, the other by those of common *Humanity*. This obliges us to be concern'd for the Happiness of our *Servants* as they are *Men*, and of the same Nature with ourselves; and *Charity* also, as they are *Christians*, and baptiz'd into the same Faith, and capable of the same *Common Salvation*, does yet more strictly oblige us by all means to endeavour that they may be made Partakers of it; especially since they are committed to our Care, and we must for that Reason expect to be accountable to God for them.

Our *Obligation* therefore, in point of *Duty*, is very clear and strong; and if we be remiss and negligent in the Discharge of it, we can never answer it either to God or our own Consciences, which should awaken us all who are concern'd in it, to the serious consideration of it, and
effectually

effectually engage us for the future to the faithful and conscientious Performance of it.

Indeed *Interest* itself would oblige us to it, if there was no Consideration of Duty to be a Spur to us in this Point. It is really for our Service and Advantage, that those who belong to us should serve and fear God; Religion being the best and surest Foundation of the *Duties* of all Relations, and the best Caution and Security for the true Discharge and Performance of them.

Would we have Dutiful and Obedient *Children*, Diligent and Faithful Servants? Nothing will so effectually oblige them to be so, as the Fear of God and the Principles of Religion firmly settled and rooted in them. *Abraham*, who, by the Testimony of God himself, was so eminent an Example in this kind, both of a good *Father*, and a good *Master* of his Family, found the good Success of his Religious Care in the happy Effects of it, both upon his Son *Isaac*, and his chief Servant and Steward of his House, *Eliezer* of *Damascus*.

What an unexampled Instance of the most profound Respect and Obedience to the Commands of his *Father* did *Isaac* give, when without the least Murmuring or Reluctancy he submitted to be bound and laid upon the *Altar*, to have been slain for a *Sacrifice*, if God had not, by an *Angel* sent on purpose, interpos'd to prevent it.

When an admirable Servant to *Abraham* was the Steward of his House, *Eliezer* of *Damascus*, how Diligent and Faithful was he in his Master's Service? This made him trust him with his greatest Concernments, and with all that he had; and when he employ'd him in that great Affair of the *Marriage* of his Son *Isaac*, what Pains did he take, what Prudence did he use, what Fidelity did he shew in the Discharge of that great Trust, giving himself no Rest, 'till he had accomplish'd the Business he was sent about? God seems purposely to have left these two Instances upon Record in *Scripture*, to encourage *Fathers* and *Masters* of *Families* to Religious Care of their *Children* and *Servants*.

I will add but one Instance more to shew the Power of *Religion*, to oblige Men to their Duty. How did the Fear of God secure *Joseph's* Fidelity to his *Master* in the case of a very great and violent Temptation? When there was nothing else to restrain him from so lewd and wicked an Act to which he was so powerfully tempted, the Consideration of the great Trust his Master repos'd in him, and the Sense of his Duty to him, but above all, the Fear of God preserv'd him from consenting to so vile and wicked an Action. *How can I, says he, do this great Wickedness, and sin against God?*

In Prudence therefore, and from a wise Consideration of the great Benefit and Advantage which will thereby redound to us, we ought with the greatest care to instil the *Principles of Religion* into those that belong to us: For if the *Seeds of true Piety* be sown in them, we shall reap the Fruits of it: And if this be neglected, we shall certainly find the Mischief and Inconvenience of it. If our *Children and Servants* be not taught to fear and reverence God, how can we expect that they should reverence and regard us? At least, we can have no sure hold of them; for nothing but *Religion* lays an Obligation upon *Conscience*, nor is there any other certain Bond of Duty, Obedience, and Fidelity. Men will break loose from all other Ties, when a fit Occasion and a fair Opportunity strongly tempts them. And as *Religion* is necessary to procure the Favour of God, and all the Comfort and Happiness which that brings along with it, so it is necessary also to secure the mutual *Duties and Offices* of Men to one another.

Having consider'd the several Duties of the *Daughter, Wife, Mother, Widow, Mistress*, in all their various Branches, we proceed now to the Consideration of those things which will most assist them in the good Discharge of them, as *Religion, Prayer, Repentance*, and the like. In the former part of this Design, we have had Regard to the *Relish* even of those Worldly People who have

have no Taste of Good, unless it be dish'd to them in their own way, and has a mixture of the *Gay* as well as the *Serious*. We shall, in what follows, study chiefly to instruct and inform rather by Precepts, than Entertainment. The Subjects are the most useful that can be treated of; upon them depends our *eternal* Happiness or Misery, which is surely sufficient to recommend them to the Study and Practice of *Christians*.





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